The Princeton Seminary Bulletin

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor — Edward J. Jurji, Book Review Editor

APPLES OF GOLD

IN THAT BOOK, so full of wisdom and imagery, The Book of Proverbs, we read, "A word fitly spoken is like apples of gold in pictures of silver." The Jewish commentators tell us that the writer of the proverb is contemplating carvings of apples overlaid with gold upon a silver background. The worth and the beauty of what he sees, leads him to liken it to the word fitly spoken. Literally, this means the word "on wheels," the word spoken upon its revolvings, i.e., revolution of time, seasonably, in due season. To utter words that fit the case, and match the opportunity is a thing of beauty and a joy forever. Illustrations of this truth abound. Our concern here, however, is with that word which may turn some individual to full time Christian service.

Every applicant for admission to the Seminary must provide the names of several persons as references, and from these individuals confidential information is requested. Through the years one has been impressed with the number of laymen, who, when replying, give expression to their own feeling of regret that they did not enter the ministry. Some typical statements follow: "I cannot adequately describe my joy in filling out this blank recommending my young friend to the Seminary. Entering a seminary is what I should have done." "I did not follow the gleam that came to me in my best moments." "If someone had only kindled to flame the spark of desire that was in me to enter the Christian ministry." One is moved, not only by the sadness of these reflections upon what might have been, but also by their number. Evidently a great army of ministers of the Gospel failed to materialize because there was no word spoken in due season by some Christian.

Even more surprising than the universality of this call (faint though it may have been) to the ministry, is the discovery of its presence in the most unlikely individuals. A nationally known football star was graduating from college with the intention of entering the Seminary the fall of that same year. In saying farewell to the coach, he told him with some hesitancy of his intention to become a minister. He awaited his mentor's reaction to this announcement with some misgivings. The coach put his hand on the younger man's shoulder and said, "I am glad to hear that. Do not let anyone deviate you from that course. That is what happened to me." The young athlete was completely overcome to learn that this hard driving man of the world had once thought of the ministry. Many words are spoken to turn men from Christ's service. The most beautiful word is that which turns them into witnesses for Him.

On one occasion a certain college president almost failed to utter that word. He was being visited by a very recent graduate of the college who was on his way to enter a medical school and to become a doctor, emulating his father.

After a pleasant discussion, the boy arose and walked to the door. As he was about to leave the room, the president remarked, "You know, I wish you were going to the theological seminary rather than to the medical school for your training." The prospective medical student looked at his friend and said, "Do you have time to speak to me about that?" They talked at length, and the boy went to the Seminary. His work as a minister has been greatly blessed. He testifies that the president of his college was the first one to present to him the claims of the Christian ministry, and that many times before this he had thought of the work of the church as a life calling, but had held his peace since no one seemed moved even to suggest such a plan.

Thus was a gifted leader of men turned to the church. In recruiting, our emphasis should be upon *quality*, not *quantity*. The church accepts into its *membership* all who profess faith in Jesus Christ as Savior and Lord. But when the Christian army endeavors to find leaders, it emulates (or should) the United States Army, and selects those with the required gifts to train as officers. If we select only mediocre men, and send them out as ministers, mediocre men will come to the seminary for training from their congregations. But if we send out leaders well qualified in every particular, the strong young men of their congregations will be attracted to the ministry. Like begets like.

Recently one of our leading denominations mailed a communication to many of the strongest universities and colleges of the land, asking them to send in a list of the outstanding young men of that particular denomination on the campus who were planning to enter professions *other than the ministry.* Ninety-five names were secured. Letters were written to these students indicating that it was known that they did not contemplate entering the ministry, but asking them, in view of the present world situation, if they would not come, at their own expense, to discuss with a group of students and prominent leaders the basic problems of our day, and consider how Christianity could meet them. Eighty-five attended, five students coming more than a thousand miles. Up to the present time, thirty of these young men have turned to the ministry.

How negligent we have been with "the word fitly spoken." There are some churches one hundred, yea two hundred years old, which have never produced a single candidate. Yet, when a pastor has an embryonic minister in his congregation, he is prouder of that than any other accomplishment. The fact of the matter is, he may have that joy constantly. There is one pastor who has never been without ministerial candidates in his congregation throughout his career; and that because he speaks a word in due season regarding the claims of the Christian ministry to every able young man in his church.

In days gone by, when the land of Wales was being harassed by the foe, the invader at times would give orders that all the Welsh bards should be

slain. He knew that if he could silence the Celtic poets who sang of the glorious victories of the past and roused their comrades to battle, the warriors would be impotent. It was a striking testimony to the power of the word. "Death and life are in the power of the tongue." Those Welsh bards uttered words in order that their comrades might rise and *kill*. It is in our power to utter words which will cause a great host of young men to rise up and preach the Gospel, which is a "savor of *life*" to those that believe.

E.H.R.

COMING EVENTS OF INTEREST TO ALUMNI

Tuesday, March 8, 7:45 p.m.—Easter Music. Miller Chapel.

Wednesday, March 9, 8:00 p.m.—Visit from the Moderator. First Church.

Wednesday, March 23, 8:10 a.m.—Third Term begins.

Tuesday, March 29, 7:45 p.m.—Hymn Festival. Miller Chapel.

Monday-Thursday, April 4-7—Stone Lectures by Principal Hugh Watt.

Tuesday, April 12, 7:45 p.m. Address by the Rev. James H. Robinson.

Tuesday, April 26, 2:00 p.m.—Meeting of the Board of Trustees.

4:45 p.m.—Installation of Dr. Quay as Vice-President. Miller Chapel.

Tuesday, May 17, 7:45 p.m.—Spring Musical. Miller Chapel.

Sunday, June 5, 4:00 p.m.—Baccalaureate Service and the Lord's Supper. Miller Chapel.

Monday, June 6, 12:30 p.m.—Reunion Luncheons.

4:30 p.m.—Reception at "Springdale" by President and Mrs. Mackay.

6:30 p.m.—Alumni Banquet and Annual Meeting of the Alumni Association. The Whiteley Gymnasium.

Tuesday, June 7, 10:30 a.m.—Commencement Exercises. Princeton University Chapel.

THE SIGNIFICANCE OF THE AMSTERDAM ASSEMBLY[1]

JOHN A. MACKAY

THERE was great significance in the fact that the Assembly took place in Holland. At a time when freedom is dead in so many lands, how could we who were at Amsterdam forget that the Dutch people have always been stalwart in their defense of liberty? How could we American members of the Assembly forget that it was from Holland that the Pilgrim Fathers set out on the Mayflower on their way from England to New England? How could a Princetonian forget the close historical relationship between the famous House of Nassau and the great university which is one of the glories of this community?

Local circumstances, moreover, did not allow us to forget that it was Coronation time in Holland when we met. Not as the result of a revolution, but voluntarily, a great and much loved monarch abdicated in favor of her daughter. Wilhelmina passed; Juliana came. The festivities connected with the national rejoicing were in full progress. There was the illumination of the canals, the pageantry of the processions and the decorations on the streets. Yet not for a moment dared we forget that the days of our meeting were days of deepening crisis in Berlin. If our gathering was being held in the lap of national festivity, it was no less being held in the very somber shadow of what appeared to be impending doom. As one thought of what might lie ahead in the years to come, one thanked God that the representatives of one hundred and fifty Churches throughout the world had made a solemn pact with each other to stand together whatever happened in the sphere of international relations.

The Amsterdam Assembly, let it be remembered, was a Council of Churches. It was not a Council made up merely of individual Christians interested in good ecumenical relations. It was not a Council of Councils, nor yet a Council of the great confessional groups. It was a Council of individual Churches, or denominations, who, because all had accepted the common basis, had come together for fellowship and conference and common action. Its Constitution reads: "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Savior."

The most important thing about the Amsterdam Assembly was that it happened. The older churches from the West were there and the younger churches from the great mission fields of the world. Churches from lands that enjoy freedom were there, and the representatives of Churches from behind the "Iron Curtain," and from Spain where a brutal Fascist government is still in power. There were Churches there of the hierarchical and Catholic type, and Churches of the specifically Protestant and Low Church type. Unofficial observers were to have been present from the Roman Catholic Church; but on the eve of the Assembly the Holy See published an edict that no member of the Roman Catholic Church was to be allowed, in any ca-

pacity whatever, or under any circumstance whatever, to be present at any session of the Assembly.

As regards the nature of the World Council of Churches, two things should be borne in mind. One is that the new Council does not represent an attempt to Romanize Protestantism. A very important action was taken in the following terms: "We disavow any thought of becoming a single, unified church structure dominated by a centralized, administrative authority." The ideal which the Council has set before it is a maximum degree of unity, understanding, and cooperation, with a maximum degree of ecclesiastical freedom.

It is important also to remember that it was laid down that no effort should be made from Council headquarters to prescribe or blueprint the form which ecumenical relations should take in the several regions of the world. The great regions were to be left free to express Christian unity and the unity of the Churches in their own way and in terms of their own particular situation.

It was most impressive to find at Amsterdam that while a great diversity of viewpoint existed as to the exact nature of the Church and upon many matters of Christian belief, there was a most marvelous unity of thought upon the great essentials of the Christian faith. The category in which all thinking was done was that of the Lordship of Jesus Christ. The fact of the Risen Christ, the living Head of the Church and the supreme ruler of history, was pervasive throughout all the meetings of the Assembly. Our unity was in Christ, who, amid all our diversity, had made us one in Himself. A sense of His reality and sovereign Lordship left no room for ultimate pessimism regarding human affairs. Nothing was more striking at Amsterdam than to find that it was the people who had suffered most, whose lot was cast today behind the "Iron Curtain" or amid scenes of desolation and woe, who were the most exultant in their faith. They and we together were aware that the world might have to pass, once again, through a "valley of the shadow of death," blacker and more terrible than any through which civilization had passed before. Believing, however, in the risen and living Christ, we knew that there would be a dawn.

One of the chief distinctions made at Amsterdam was the distinction between a worshipping and a witnessing church. A church worships when the worshippers lift up their hearts to God in joyous self-dedication. It was recognized, however, that despite the liturgical majesty of worship, despite an impressive combination of form and sound and color, despite a moving emotional experience, a worshipping community might be far from being in the fullest sense the Church. For the Church, to be truly the Church, must be a witnessing, as well as a worshipping community. That is to say, the Church must do more than lift itself up towards God in worship, listen to God, and address God. Having heard God's voice it must address itself to the world and its problems, share God's concern for the world, and march at His behest and in His comradeship through all the highways and by-ways of the earth. Thus the Christian Church cannot maintain itself in cloistered detachment from the world. Manifesting itself as a community which transcends all the differences operative in society, it must speak God's message to the generation in which its members live.

It must diagnose the core of the human problem and shed divine light upon man's road through history. It must proclaim the Gospel of redemption for the renewal of human beings, create a new basis for thought and behavior, carry the light and influence of the Christian religion across all the geographical frontiers of the world and into every vocation and sphere where men and women live.

But if the Christian Church is to be in the highest sense the Church and fulfill its function in the world, the laity, as well as the clergy, must play their part in the total task. Nothing was more impressive, at the Assembly at Amsterdam, than the recognition of the fact that the Church had woefully neglected the contribution which only the laity can make. The time has come when the men and women who constitute the laity must be entrusted and inspired by the Church to do many things relating to the evangelization and the Christianization of human society which hitherto have been undertaken exclusively by the clergy. In a word, Christian witness through the Church must be laicized in the truest sense.

I came back from Amsterdam with an enhanced view of the greatness of Christ's Church. There are many things that should shame us about the Church, but there is a glory in it that is not present in any other institution today. And I have returned with this other enhanced conviction. No Church is worth calling a Church, if it is not a Church of redeemed men and women. Mere structure and church order mean less and less to me. If anyone says that something relating to Church structure is an article of faith, I feel that he has not got to the heart of the New Testament. The thing that ultimately matters is the new man in Christ and that such a person should in the fullest sense think and act as a Christian in the particular sphere of his calling.

I came back, moreover, with a clearer conviction than I had before of the importance of a theological seminary and of Princeton Theological Seminary in particular. Eyes in many parts of the world are directed towards us. I do not know of any theological institution which is more strategically related to the Church Universal than our institution is. It would be terrible if we failed God and our generation and one another, at a time when the crack of new doom may be about to sound, and another abyss to open.

As we start out together, teachers, students, friends, let us now forget things that are behind, even Amsterdam, and strain forward to the things that are ahead. Any light that has come out of that great gathering, let it get into our minds and into our eyes. Any inspiration that may be derived from the past, let it move our hearts and make our members tingle with holy resolve. We can then forget about Amsterdam and carry its light and inspiration forward. Let this be our motto: "Forgetting what lies behind and straining forward to what lies ahead, let us press towards the mark—in holy, hallowed comradeship—for the prize of the high calling of God in Christ Jesus."

1. A résumé of the address delivered at the opening of the Seminary, September 28.

THE SCHOOL OF CHRISTIAN EDUCATION

J. Donald Butler

THE School of Christian Education of Princeton Theological Seminary was inaugurated during the 1944-45 academic year, as an added phase of Princeton Seminary's service to the Church and as a successor to the Tennent College of Christian Education from which it had inherited certain benefits both material and spiritual.

Physical Equipment

In anticipation of the establishment of the School of Christian Education, the Seminary acquired in 1943 the seven acres, five buildings, and three dwellings then constituting the site of the Hun School, a boys' private preparatory school, located two blocks from the Seminary Library on Stockton Street. One of the largest of these buildings has been partially renovated and is in its fifth year of service as the Seminary's dormitory for women. The name of this building is Tennent Hall, perpetuating the name of Tennent College.

The building which formerly housed the Hun School classrooms has been named the Education Building. In it a number of major improvements have been made and at the present time it includes the studies of four professors, the Education Reading Room, Audio-visual Education Workshop, a small auditorium, and some classrooms.

The other buildings on the New Campus, as this addition is known, are the North and South Hall apartment buildings, and the Whiteley Gymnasium. The gymnasium is a large building with a full-size basketball court, a swimming pool not yet completed, and two apartments. Both of the apartment buildings have been completely remodeled and have provided much-needed homes for married students, most of whom are veterans. These facilities on the New Campus serve the entire Seminary and are not in any special way connected with the School of Christian Education.

The School an Integral Part of the Seminary

The School of Christian Education is an integral part of Princeton Theological Seminary. There is one faculty. The work of the School of Christian Education is guided by the seminary faculty Committee on the School of Christian Education. As the Seminary catalogue indicates, the courses in Christian Education are offered in the Department of Practical Theology. Many of the courses taken by candidates for the M.R.E. are the same courses required for the B.D. degree. Candidates for the B.D. may elect courses in Christian Education. Consequently candidates for the M.R.E. degree are classmates of students of theology in a majority of their courses.

Enrollment

During the more than four academic years (1944-1949) that the School of Christian Education has been in existence, there has been a total of seventy students enrolled as candidates for the M.R.E. (Prin.) degree. The aver-

age size of the incoming classes during the first four years was thirteen; the incoming class this year has eighteen members. In the first class completing the three-year course (1947) there were six students; last year (1948) there were five graduates. In June 1949, it is expected that twelve will receive the M.R.E. (Prin.) degree, of whom three have previously earned the B.D. degree. Of the total number mentioned above, five are men and sixty-five are women. Their homes are in twenty-one different states, Washington, D.C., Argentina, Brazil, Canada, China, and Cuba. There are sixty colleges, universities, and seminaries represented.

Forty-nine of the seventy students are members of the Presbyterian Church, U.S.A. Among the remaining twenty-one students, the following fourteen denominations are represented: Associate Reformed Presbyterian, Baptist, Church of Christ, Congregational, Reformed in America, Evangelical Free, Evangelical and Reformed, Methodist, Methodist of China, Presbyterian of Brazil, Presbyterian U.S., United Church of Canada, United Lutheran, and United Presbyterian.

Curriculum

The course required for the M.R.E. (Prin.) degree is a three-year course open only to college graduates. Following is the prescribed course of study as listed in the Seminary catalogue:

First Year

Old Testament History and Introduction, 4 hours
Introduction to Method in Bible Study, 4 hours
English Bible, 3 hours
Introduction to Ecumenics, 4 hours
Introduction to Christian Philosophy, 3 hours
Public Worship, 3 hours
Speech, 3 hours
Hymnology, 3 hours
Christian Education, 3 hours
History of Education, 3 hours
Professional Ethics, 2 hours
Educational Psychology and Nurture of Children, 3 hours
Observation and Method in Teaching, 4 hours
Elective, 3 hours

Second Year

New Testament History, 5 hours
Introduction to New Testament, 1 hour
Church History, 8 hours
Christian Theology in Outline, 4 hours
Great Books in the Light of Christianity, 3 hours
Christianity and the Secular Order, 3 hours
Preparation and Delivery of Addresses, 3 hours
Philosophy of Education, 3 hours
Educational Psychology and the Nurture of Youth and Adults, 3 hours
Curriculum of Christian Education, 3 hours
Field Work, 3 hours
Elective, 6 hours

Third Year

Prison Epistles, 3 hours
Practice and Promotion of Christian Missions, 2 hours
The Psychology and Theology of Christian Faith, 3 hours
Church Leadership, 3 hours
Church Polity, 2 hours
Advanced Seminar in Philosophy of Education, 2 hours
Administration of Christian Education, 3 hours

Theory and Practice of Counselling, 3 hours
Christian Art and Symbolism, 3 hours
Parish Evangelism, 2 hours
Church School Choir Repertoire, 3 hours
Master's thesis, 6 hours
Elective, 10 hours

During the past four years changes have been made in the course of study; continual thought is being given to the plan of the School, and it is expected that further improvements will be made year by year.

Library

One of the assets of the School is the Seminary Library. One of the largest theological libraries in the country, it had available at the beginning of the School of Christian Education a considerable number of books in Education, Christian Education, and related fields. To this good beginning a great number of books has been added in these fields during the past four and one-half years. About one thousand volumes formerly belonging to the library of Tennent College of Christian Education were also added to the library collection.

The Charles G. Reigner Education Reading Room

One of the largest improvements made in the Education Building has been the development of the Education Reading Room. This, first of all, was a major job of renovation. A partition was removed, partially altering the plan of the building. New floors, new walls, and new book stacks were built, and the room was appropriately decorated. Adequate furnishings have now been provided, and some changes and additions are planned for the future.

Another thousand volumes, formerly a part of the Library of Tennent College were placed in the Reading Room. These were all compendia and general reference volumes. In the last two years many works have been added to this collection, including a number of sets and general reference works, more than thirty journals, and a great number of Christian Education curriculum materials.

Among the curriculum materials is a growing number of leadership training texts; but the largest block is comprised of complete files of about fifteen different Sunday Church School presses. These provide a depository of curriculum literature conveniently handled in a system of files.

It should be said that the remainder of the Tennent College Library collection, not used in the Library and the Reading Room, was given as a gift to the Board of Foreign Missions and the Board of National Missions. The largest number of these books has been received by our new seminary in Puerto Rico and made a part of the library there. The remaining few hundred books have been sent to a variety of missions by the Foreign Board.

The Education Reading Room is not a library; the policy is that all one-volume professional literature shall be in the Seminary Library and not in the Reading Room, although some specific exceptions are anticipated. Nor is the Reading Room intended to be a departmental library. It is a room providing additional study space which is much needed and which is near at hand to the women's dormitory. Although limited in general reference material, it is intended to be adequate in the specialized reference works in education. In addition, it offers the special service of giv-

ing easy access to the curriculum literature of Christian Education not easily handled by general library procedures.

Mr. Charles G. Reigner, a Baltimore publisher, has become interested in the Education Reading Room, and is making a generous gift to the Seminary each year for the purpose of completing the furnishings and equipment of the Reading Room and adding to its collection of books and materials. The Reading Room is now designated "The Charles G. Reigner Education Reading Room."

Field Work

The field work of the students falls into two general classifications: volunteer part-time work and regular assigned service for which remuneration is almost always received and which is closely related to the courses in curriculum and methods. Several students are presently engaging in the first type of service, but the major field work program is comprised of the second type of service, a planned part of the activities of the middler student. During the academic year, 1947-48, sixteen M.R.E. candidates were so engaged. They served fourteen churches in this area.

Placement After Graduation

As the course leading to the M.R.E. (Prin.) involves three years of residence with the first students enrolled in 1944, the first class was graduated at the 1947 commencement. As already noted, this class numbered six young women. The following were the positions held by these graduates during their first year in the field: Three were Directors of Religious Education in the Presbyterian Church of Bellflower, California, First Presbyterian Church, Carthage, Missouri, and the Knox Presbyterian Church, Kearny, N.J., respectively. The remaining three young women were serving as missionaries under the Board of National Missions in Colcord, West Virginia, McKees Rocks, Pennsylvania, and Los Angeles, California.

The five young women who graduate in June, 1948 were all placed several weeks before graduation. Their positions are as follows: Director of Religious Education in the Covenant Presbyterian Church of Trenton, New Jersey, Director of the Educational Work of Helena Presbytery in Montana, Director of Religious Education in the Red River Larger Parish in Texas, Assistant Editor of the Society Kits in the Board of Christian Education of the Presbyterian Church, U.S.A., and Instructor in Bible and Religious Education in Trinity University, Texas.

No doubt the characteristic of the first five years of Princeton's School of Christian Education, which is made most evident in this résumé, is that these years have constituted a period of beginnings. We believe it has been a period of sound beginnings. On the foundations that have been laid, we hope now to enter into a career of fullest service to our denomination and the Church at large, sending a thoroughly trained leadership into the educational ministry of the Church and the institutions of the Church, at home and throughout the world.

TO MATCH THIS HOUR

James K. Quay

BEFORE reading this message you will have received a copy of the new Princeton Theological Seminary Brochure, "To Match This Hour." I am sure the beautiful air view of the old campus and the picture of the student body will stir happy memories of your days in Princeton. The Brochure will also bring you up-to-date on the remarkable progress Princeton is making under the Presidency of Dr. John A. Mackay. Since he came to Princeton the student body has nearly doubled and the faculty has much more than doubled. Enrollment this year is the highest in the Seminary's history.

Another communication that has already reached you is the Princeton Theological Seminary Calendar for 1949. Our publicity for the circulation of this Calendar has been made in the *Christian Herald* and *Presbyterian Life*. We also addressed communications to all ministers of our Church east of the Allegheny Mountains and to all Princeton Seminary alumni regardless of location. More than 150,000 Calendars have been sent out as a result of this publicity. Already many requests have come in for information regarding Princeton Theological Seminary annuities.

We hope you will like both the Brochure and the Calendar. Each is a new venture in publicity for the Seminary. Particularly do we ask that you write us and express very frankly your criticisms and suggestions, so that mistakes which we most certainly have made this year will not be repeated in future publicity.

You will receive a letter at about the time this Bulletin reaches you in which you will be asked, as an alumnus of Princeton Seminary, to sign a "continuous giving" pledge. This pledge will be an expression of your intention to contribute to the Seminary a fixed amount of money each year. The gift may be omitted for any single year if you find it necessary, or it may be entirely discontinued at any time you desire. The amount you promise may not be large in comparison with the millions we are seeking for Princeton's expanding program, but it will be doubly appreciated as a token of your loyalty to Princeton Seminary.

A wonderful start in this plan of giving has already been made by the present senior class of the Seminary. Most of these seniors are in straitened financial circumstances and their future is uncertain, but ninety-five percent of them have already signed the "continuous giving" pledge.

In recent years Princeton Seminary has entered a door of great and enlarging opportunity. My particular responsibility is to help secure the financial resources to match the opportunity. Who is better qualified than you to give me friendly criticism, wise counsel, and stimulating and original ideas?

I shall be most grateful for your help and for your prayers.

PRINCETONIANA

LEFFERTS A. LOETSCHER

OPENING OF SEMINARY

SEMINARY opened this academic year with an enrollment of 378, the largest in the Seminary's history. Of these 149 are on the "G.I. Bill," though the total number of veterans in the student body is even larger than this, for some have by this time used up their privileges under the "G.I. Bill." There are represented in the present student body 33 states and 23 foreign countries.

The distribution of the 378 students in the various classes is interesting. There are 89 graduate students (of whom 24 are candidates for the Th.D. degree who have not yet completed residence requirements), 83 are seniors, 82 are middlers, 113 are juniors, and 11 are special students. Among those counted in the above enumeration by classes are 42 candidates for the M.R.E. degree.

PRINCETON AT AMSTERDAM

Princeton was well represented in the World Council of Churches at Amsterdam last August 22 to September 4 by Dr. Mackay, Dr. Homrighausen, and Dr. Vasady, the last-named being a delegate from his own Reformed Church in Hungary. In addition to these faculty members two students also rendered service—Mr. John R. Bodo as an official interpreter and Mr. James G. Emerson, Jr., as an usher.

Dr. Mackay, after addressing the Pan-Presbyterian Alliance at Geneva on "The Reformed Churches and the Ecumenical Movement," attended meetings of the Provisional Committee of the World Council of Churches. He delivered an opening address at the World Council on "The Missionary Heritage of the Church Universal." He was Acting Chairman of the Committee on the Message of the Amsterdam Assembly and was the chairman also of Commission II: the Church's Witness to God's Design. He attended meetings of the Central Committee of the World Council, then presided and gave the opening address at the Meeting of the International Missionary Council at Oegstgeest, Holland.

Earlier in the year, too, Dr. Mackay had been abroad to lecture, delivering the Presidential Address as Honorary President for the year 1948 at the Theological Society of New College, Edinburgh, on the subject, "The Theological Frontier." He had under the auspices of the Senatus delivered an address at Aberdeen University on "The Void that Haunts." At New College, Edinburgh, he delivered the Croall Lectures on the subject "God's Order: The Ephesian Letter and This Present Time." Also Dr. Mackay delivered the Gay Lectures at Southern Baptist Theological Seminary, Louisville, Kentucky.

Dr. Homrighausen, on leave of absence from the Seminary, spent most of 1948 in Europe, where he went at the request of the Provisional Committee of the World Council of Churches to serve as Secretary for Evangelism with a view to preparing the way for a permanent Department of Evangelism to function under the World Council of Churches. He did not reach Spain or Portugal but visited most of the other European countries. In his work Dr. Homrighausen met with and en-

couraged a great variety of evangelistic methods—revitalized catechumens' classes, tract distribution, newspaper publicity, "commando campaigns," motion pictures, "Cimade," which is a new kind of home mission work emphasizing true Christian fellowship as a means of reaching the underprivileged. In Germany Dr. Homrighausen worked with *Studentengemeinden*, comparable to our Westminster Fellowships. He found theological educators giving increased emphasis to things practical, and noticed concern among pastors everywhere for spiritual renewal.

Dr. Homrighausen contacted the Y.M.C.A. wherever he went. He preached in the American Churches in Berlin, Paris, Geneva, and returning by way of the Near East and the Far East, he preached at the American Churches in Beirut, Shanghai, and Tokyo. Lectures were given at a number of Bible conferences and universities.

Dr. Homrighausen left for these extended labors abroad on February 13 and returned on November 23. The work achieved its objective, for the World Council meeting at Amsterdam set up an office of Evangelism.

Faculty Lecturing

Dr. Blackwood delivered five addresses at the Presbyterian Board of Christian Education Seminar in Spokane, Washington, June 21-25, on the subject "Preaching from the Bible Today." He delivered six addresses on "Case Studies in Preaching" at the Methodist Pastors' School, Williamsport, Pennsylvania, July 12-16. "What to Preach in 1948-1949" was the subject of six addresses by Dr. Blackwood to ministers at the Montreat Bible Conference, North Carolina, August 23-27. Four addresses at the United Church Pastors' Conference at Whitby, Ontario, dealt with the "Biblical Basis of Evangelism," September 6-8. At the Baptist Pastors' Conference, McMaster University, Hamilton, Ontario, Dr. Blackwood delivered four addresses on "The Use of the Bible in Preaching." From September 13-16 six addresses were given at the Baptist Pastors' Conference, Old Orchard, Maryland, on "The Pastor as Preacher and Leader." "The Preacher as an Interpreter" was the subject of four addresses by Dr. Blackwood before the Ministerial Union, Roanoke District, September 19, 20.

Dr. Piper delivered four lectures at a meeting of the Evangelical Fellowship of Northern California and Western Nevada at Oakland, California, November 2-4, on "Aspects of New Testament Biblical Theology." On November 1st Dr. Piper met with the Alumni at a luncheon in San Francisco. At the graduate summer school of the Lutheran Seminary, St. Paul, Minnesota, Dr. Piper gave a course in New Testament Eschatology, June 29-August 6.

Dr. Kuist delivered six lectures on "Bible Study Method" at the Forest Home Leadership School, Forest Home, California. "John's Gospel" was the title of six lectures at the Forest Home Adult Conference, June 28-July 3. From July 7-15 Dr. Kuist was delivering eight lectures on "The Epistle to the Hebrews" at the Bible Hour, Montreat Leadership School, North Carolina. At the Ministers' Retreat of the Evangelical United Brethren Church at Milford Park, Pennsylvania, he gave five lectures on "The Book of Exodus," September 19-23. During the first semester of 1948-1949 he gave a course

on "Isaiah 1-39" at the Biblical Seminary in New York.

Dr. Hope delivered six lectures at the Teacher Training School for the Churches of Bucks County at Churchville, Pennsylvania, on "The Teaching of Jesus Christ," September 21-October 26. "An Introduction to Bible Study" was the subject of five lectures by Dr. Hope at the Church Leadership Training School at New Brunswick, New Jersey, October 25-November 22.

Dr. Cailliet delivered two lectures at the annual retreat of the Geneva Cleric of the Philadelphia area on "Strengthening Our Convictions" and "Deepening Our Spiritual Life," June 14. From June 15 to 17 Dr. Cailliet delivered three lectures before the Synod of Baltimore meeting at Hood College on the subjects "The Christian View of Life," "How Do We Know God?" and "Learning and Piety."

Dr. Vasady delivered four lectures at Bangor Theological Seminary, Bangor, Maine, at Convocation Week in January, 1948, on the subject "Through Ecumenical Glasses." At the Anniversary Convention of the Churches of Maine held at Auburn, Maine, in November, Dr. Vasady delivered two lectures.

Dr. Butler gave a course at Biblical Seminary, New York, during the first semester, 1948-1949, on the subject "Christian Education of Adolescents."

Dr. Jurji last July and August delivered two courses of lectures at the State Teachers College, Oneonta, New York, on "The Ethical Systems of the World," and "The Culture of the Near East."

Dr. Lehmann delivered three lectures at Wellesley College, March 1-3, on "The Risks of Religion." From March 15 to 19 he lectured on "The Risk of Faith," "The Christian View of Marriage," and "Freedom of Believing," in Religious Emphasis Week at Moravian College, Bethlehem, Pennsylvania. "Re-thinking Theology Today" was the title of five lectures by Dr. Lehmann at the Ministers' Conference at Union Seminary, New York, June 14-18. At the Middle Atlantic Regional Student Conference at Downingtown, Pennsylvania, October 15-17, he delivered four lectures on the subject "Can Students Be Christian Today?"

Dr. Fritsch at the Annual Bible Conference and Preachers' School of the East Pennsylvania Conference of the Evangelical Congregational Church at Reading, Pennsylvania, June 29-July 1, delivered four lectures on "The Spiritual Value of the Old Testament."

Dr. Barrois delivered two addresses on "Roman Catholic Absolutism" before the Western Section of the Pan-Presbyterian Alliance at Buck Hill Falls, Pennsylvania, February 24-26. He led Forums at Chatham, New Jersey, on "Catholicism, a Religion of Ritual" and "Catholicism, a Religion of Authority," May 16 and 23. On September 20 and 21 Dr. Barrois addressed the Convocation of New Brunswick Theological Seminary on "The Growth of Roman Absolutism" and "Roman Unity or Union of Churches?"

Faculty Member Honored

At its annual meeting in New York City in December, 1948, the Society of Biblical Literature and Exegesis constituted an American Committee to collaborate with a British Committee in a project looking forward to the editing of a critical apparatus of the Greek New Testament. The chairman of the American Committee is Dr. Ernest C.

Colwell, President of the University of Chicago. Evidence regarding the transmission of the documents of the New Testament will be assembled from three sources, the Greek manuscripts, the versions, and the patristic quotations. As a preliminary step the University of Chicago Press will publish later this year a volume of studies relating to these three fields. It is expected that the project will require about fifteen years for completion. The Editorial Board is made up of scholars from many American Seminaries and Universities, who will collaborate with other scholars in Great Britain and Europe. Princeton Seminary is represented by Dr. Bruce M. Metzger, Associate Professor of New Testament, who has been elected to the Executive Committee and appointed chairman of the American Committee on Versions. The duty of this committee will be to collect variant readings of the text of the New Testament in all the versions prior to A.D. 1000, including the various forms of the Latin, Syriac, Coptic, Gothic, Armenian, Old Georgian, Old Slavic, Arabic, Ethiopic, Frankish, Nubian, Sogdian, and Anglo-Saxon versions. Dr. Metzger was entrusted with the task of preparing an account of these versions for the preliminary volume of studies, surveying the investigation hitherto made in these fields.

Princeton Institute of Theology

Plans are already well under way for this summer's Princeton Institute of Theology.

Dr. Homrighausen will deliver the opening address and will offer a course. Dr. Kuist will have a Bible hour. Dr. James S. Stewart, Professor at New College, Edinburgh University, will have the convocation period the first week, and Dr. Martyn Lloyd-Jones of London, one of England's leading preachers, will conduct it the second week. Some of the evening meetings will feature a series of addresses on "The Church, the State, and Religious Liberty," while other evening meetings will be devoted to sermons by great preachers. An important feature of the Institute will be courses given by some of the members of the Seminary Faculty.

Many will desire to set aside the dates, July 11-21.

Choir's Summer Trip

Last summer the Princeton Seminary Choir traveled to the Pacific Northwest and back by way of Canada. This summer, the Seminary Choir plans to go to the Northeast—through New York State to New England and into Canada—the provinces of Quebec, Ontario, and the Maritimes.

Mr. Peter R. McKenzie, a member of last summer's choir and a middler student in the Seminary this year, has submitted the following account of the choir's trip:

"Ten thousand miles is a long way to go—especially if you sing every day and three times on Sundays. But it was done last summer by twenty-three men of the Princeton Theological Seminary Choir. Coming from the United States, Canada, Brazil, Hawaii, New Zealand, and England, these students for the ministry had three aims: To present the Gospel through the great music of the Church; to tell why they were entering the ministry, and to place before congregations the pressing need for more ministers, and their responsibility in meeting it. Therefore, when Seminary classes ended, they set out on

a tour of ten thousand miles across the northern states and back through Canada.

"During the fifty days of traveling the choir sang in churches, colleges, missions, and a prison; they appeared in public halls and in private homes, in hospitals and schools, in camps and on picnics. They slept in farmhouses and in mansions, ate strawberry-shortcake and pudding, sang in fresh white shirts and dusty, grey ones, rode in five automobiles and pushed them through deep mudholes. At each service the men presented their singing and their witness. The two were inseparable, for here were twenty-three men who were each staking his life's work on the truth and vital relevance of the Gospel.

"The idea of such a tour had come first to the choir's leader, Dr. David Hugh Jones. Fourteen years ago he had formed a chorus of Seminary students to sing on the campus at Princeton. That was a small beginning only, for Dr. Jones could see the choir as an effective agent in recruiting for the ministry of this country and beyond; and with characteristic energy he set about making that vision come true. During the past academic year the choir sang in ninety different churches on the Eastern seaboard; and now this summer, assisted as before by free-will offerings, they were able to reach out across the continent.

"By the end of the trip, the members of the choir realized just how much they had received from it. First, they rediscovered the universality of the Church—that wherever people are gathered together in Christ's name, there He is and also His Church. It did not matter whether the building was a church or a school, a hospital or a prison.

"Next, they saw as they traveled, the endless opportunities for service. Throughout the trip, the choir found understaffed presbyteries. In one, within a twenty-five mile radius, there were thirty Presbyterian churches for which there were only eight active ministers. At another place the minister and his student intern were both about to leave, yet the congregation had no idea when they would get a successor. Wherever the choir sang, there were invitations to the men to come back and serve either for the rest of the summer or more permanently. There was a moving appeal for reinforcements.

"A third rediscovery was the quiet, deep conviction in the hearts of many lay people. Choir members met this during the casual afternoon stroll with a new-found friend. They found it after the service, in the home, when their host would lead evening prayers around the family Bible.

"The choir will never fully know the effect of their mission. But if they can judge by the words of friends made on the way, it has turned not a few towards full-time church service, and it has strengthened the intention of others."

Presbyterian Seminaries

The Council on Theological Education of the Presbyterian Church, which is composed of representatives of all the theological seminaries of the Church, met at Columbus, Ohio, October 18-21.

In these days of crowded educational institutions, some prospective students have been applying for admission to more than one Seminary, then withdrawing and leaving a vacancy too late to be filled by another applicant. The Council recommended that a fee be required of all applying for admission

to Presbyterian Seminaries, returnable if the application is rejected and deductible from the subsequent Seminary tuition fee if accepted.

The Life Work Department of the Presbyterian Board of Christian Education supplied the interesting information that seminaries should look for increasing enrollment during the next four years. This is based on an increasing number of commitments to full-time Christian service on the part of Presbyterian young people in the colleges.

It is expected that in the current year one or two visitors will go to each seminary to see whether the seminaries have acted on the recommendations made a few years ago by the General Assembly's special committee on theological education.

Dr. Hermann Morse gave a fine address on "Integration of the Curriculum."

Leadership Training

The local pastors at Princeton decided that it would be highly desirable to have a Leadership Training School for Princeton and vicinity to train lay workers for more efficient Sunday School service. The pastors approached members of the Seminary Faculty with the result that a committee was created consisting of two Princeton pastors and Dr. Roberts and Dr. Butler of the Seminary. A school was organized to meet for six Thursdays from October 14 through November 18, with Dr. Butler as the Dean of the Leadership Training School. The school ran for two hours an evening, with four classes scheduled for each hour, each student electing two classes.

It was arranged to hold the sessions in the Seminary Education Building on the new campus, but the enrollment exceeded expectations and it was necessary to move over to Stuart Hall, with worship held in Miller Chapel.

The courses were all given by Seminary Faculty members, the following serving: Drs. Butler, Crawford, Fritsch, Jurji, Kerr, Lehmann, Metzger.

Social Concern

This year the Seminary adopted as its special service project the Bethel Theological School in Germany. This institution combines in a very vital way theological instruction and practical service by its students in hospital work and work in a home for epileptics in Bethel. Princeton Seminary set a rather ambitious goal of $6000 to be raised from faculty and students, and according to the latest reports is on the verge of going "over the top." In addition several hundred pounds of clothing have been sent. The Seminary Student Council also was able to send some 300 packages as a Christmas greeting to students at the University of Tübingen. The packages contained soap and pencils and each contained the name of one Princeton Seminary student in the hope that thus a number of transatlantic friendships might be set up by correspondents.

The above has been assumed as the responsibility of the Seminary family as a whole. A smaller, but extremely interesting group of students gather voluntarily to give special attention to Social Education and Action. One of the projects of this group has been the publication from time to time of opinion sheets, voicing the carefully framed views of the group on particular social questions of timely interest. The group appoints a committee to draft the sheet, which is twice discussed and amended

by the group as a whole before being finally mimeographed and distributed. Last year four such sheets were issued, dealing with the Marshall Plan, Civil Liberties, Socialism in Western Europe, and Palestine. Two have been issued so far this year—on the Political Election (a non-partisan Christian appraisal before the election took place) and on the Crisis in Berlin, respectively.

A bi-weekly "Coffee Hour" is held by the Social Education and Action group in the social room of Tennent Hall. These meetings feature a guest speaker who can discuss authoritatively some important social issue. Light refreshments are served. Dr. Lehmann is the Faculty Adviser of the Social Education and Action group on the campus.

Theology Today

The January, 1949, number of *Theology Today* completed the fifth year of this distinguished publication. Its circulation in both Europe and America has been steadily increasing. The contents of this current issue will be found listed on the back cover of this Bulletin. The contents and spirit of *Theology Today* commend it to a large and growing constituency.

Alumni Council

Members of the Princeton Seminary Alumni Council, after a delightful luncheon at Springdale as guests of Dr. and Mrs. Mackay on December 6, held their annual meeting. The council consists of six elected members plus the officers of the Alumni Association. Dr. Raymond I. Lindquist, pastor of the First Presbyterian Church of Orange, New Jersey, is chairman. The council drew up plans for commencement this spring and chose nominees for next year's Alumni Association officers.

Field Work

A questionnaire was recently sent to all students doing field work at the Seminary, including those traveling on Sundays with the choir and those going out with the gospel teams. The 200 replies were quite interesting. The average time spent off campus per week by those engaged in field work is 20.6 hours, which includes the total elapsed time for all purposes from the student's leaving the campus until his return. This "average" student spends about five hours and forty minutes per week preparing for the work in his field, which lies 46.9 miles from Princeton.

Complimentary Books

Seminary students in the various classes have once again received complimentary copies of certain very useful books from the Presbyterian Board of Christian Education. This year the juniors were presented with copies of "The Hymnal" and "The Book of Common Worship," Middlers received "The Book of Common Worship," and seniors the "Manual of Faith and Life." Presbyterian seniors received also the "Manual of Presbyterian Law."

Musical Programs

The Princeton Seminary Choirs gave their Annual Advent and Christmas Musical Program in Miller Chapel on December 7. Four choirs participated—the Men's Choir, the Women's Chorus, the Children's Choir, and the Mixed Choir. The program was fully up to the high standard of excellence that the audience has grown accustomed to expect.

The following evening, December 8, a piano recital was given in Miller Chapel by Arthur Alan Olsen, fifteen-

year-old Minneapolis, Minnesota, pianist. Arthur Olsen has already appeared on a number of nationwide radio broadcasts, having made two radio broadcasts at the age of eight. His recital in Princeton was greatly enjoyed.

Dr. Jones is planning brief musicals to be given from time to time at the Seminary, using at various times voice, piano, and organ. One purpose will be to utilize the talents of those now teaching music to Seminary students. Mrs. Elva Kelsall helps Dr. Jones teach the women and gives one private lesson a week to every woman in the Women's Chorus. Mr. James McKeever gives private lessons to everyone in the Men's Choir and in the Mixed Choir. Mr. Karlos Moser, son of Presbyterian missionaries at Mexico City, gives private lessons to Seminary students engaging him.

Nearby alumni and friends of the Seminary will be interested to know that a Program of Easter Music will be given in Miller Chapel on March 8, at 7:45 P.M. Bach's "Mass in B Minor" will be rendered.

In Memoriam

During the first term of the current year the Seminary was saddened by the passing of two members from the Seminary community.

Mrs. Otto A. Piper, wife of Professor Piper, died very suddenly on Thanksgiving Day. Her generous interest in all whom she might in any way help or serve made her widely loved not only on the campus but throughout the Princeton community. The deep sympathy of all friends of the Seminary goes out to Dr. Piper and to the daughter and son who survive her, Mrs. John White, and Mr. Manfred Piper, who is a war veteran and an undergraduate at Princeton University.

The Rev. William H. Massa, a recent graduate of the Seminary, and a graduate student this academic year, passed away during the first term. Funeral services were held on Staten Island on December 14, Dr. Blackwood preaching the sermon, and fourteen members of the Seminary Choir, led by Dr. Jones, singing at the service.

THE BIBLIOGRAPHY OF BIBLE STUDY FOR THEOLOGICAL STUDENTS

Recently published by the Seminary Library, is a pamphlet of eighty-five pages and sells at the price of eighty-five cents prepaid. Alumni who visit the campus may purchase copies at the student price of sixty cents at the Theological Book Agency or at the Library. Mail orders, together with check, money order, or stamps to the amount of eighty-five cents, should be addressed to the Theological Seminary Library.

The general aim and scope of the bibliography may be seen from the following quotation from its preface:

"This bibliography was originally prepared by the staff of the library for the students of Princeton Theological Seminary. It is now being issued in more permanent form with the hope that it will prove useful to a wider constituency. Its aim is to provide a hand list which can be used as a guide to the more important books about the Bible. The list has been restricted to books in the English language except for original texts, dictionaries, and grammars, where the use of foreign languages is indispensable and unavoidable."

ALUMNI NOTES

[1904]

Gerrit Verkuyl has been serving as interim pastor of the Stege Church of Richmond, California.

[1905]

Frederick W. Evans is serving the Board of Pensions, Philadelphia, Pa.

[1907]

John C. Finney recently observed his twentieth anniversary as minister of First Church, Germantown, Philadelphia, Pa., and the fortieth of his ordination.

[1913]

The First Church of Jasper, Indiana, has called Carl E. Kircher.

[1914]

Starr H. Lloyd has been installed pastor of the First Church, Shickshinny, Pa.

[1919]

Leroy Y. Dillener has accepted a call to the Kingwood and Terra Alta Churches. His address is 142 High Street, Kingwood, W. Va.

[1920]

F. T. McGill has been appointed Superintendent of Home Missions in Augusta Presbytery (U.S.). His address is Crawfordville, Ga.

[1922]

Harris G. Hilscher has been asked to teach Theology and Bible at the Bible Teachers' Training School, 15 Chien Ying Hsiang, Nanking, China.

In October Lafayette College conferred upon William F. Wefer the honorary degree of Doctor of Divinity.

Charles Vincze, pastor of the Magyar Reformed Church of Perth Amboy, N.J., has had conferred upon him an honorary professorship at his European Alma Mater, the Sarospatak Theological Seminary. The diploma attesting to this honor was presented to him by Dr. Joseph S. Zsiros, President of that institution, now an exchange professor at Hope College, Holland, Mich. Dr. Bela Vasady represented Princeton Seminary on the occasion.

[1925]

Raymond I. Brahams, pastor of the church at Laguna Beach, Calif., has been elected Moderator of the Synod of California for 1948-49.

H. Kerr Taylor has accepted a call to the church (U.S.) at Milledgeville, Ga.

[1926]

The Nazareth Church, Columbus, Wis., has called John Richard McAliley.

Andrew G. Solla with the members of the congregation of the Church of Our Saviour, Bristol, Pa., celebrated the twenty-fifth anniversary of his pastorate of the church.

[1927]

John M. Klosterboer has accepted a call to the First Church, Manilla, Iowa.

[1928]

The First Church, Connellsville, Pa., has called Herbert Braun.

Gordon R. Conning has been called to the Church of the Covenant, Wilmington, Del.

The church (U.S.) at Frostproof, Fla., has called R. Clyde Douglas.

James A. McFarland has accepted a call to the Sinclair Seamen's Church, 9 Castle Park, Belfast, Ireland.

The First Church of Coldwater, Mich., has called Charles F. Parsons.

[1929]

Howard W. Cover has returned from India and will live at Landisville, Pa.

[1930]

Samuel R. Braden has been installed pastor of the First Church, Woodward, Okla.

J. Willard Dye has accepted a call from the First Church, Worcester, Mass.

In October Elmer C. Elsea began his work as pastor of the Central Church, Denver, Colo.

[1931]

Alva M. Gregg has been installed pastor of the West End Church (U.S.), Atlanta, Ga.

The First Church of Duquesne, Pa., of which William C. Thompson is pastor, recently broke ground for a new house of worship.

[1932]

Rowland H. White has accepted a call to the Neshannock Church, New Wilmington, Pa.

[1933]

Samuel R. Allison has been called to the Community Church, Beverly Hills, Calif.

James R. Gailey, Field Director for the Board of Christian Education in the Presbytery of Philadelphia since 1944, has been appointed assistant secretary of the Board's Division of Church Relations.

Edward H. Johnson has accepted the appointment as General Secretary of the Student Volunteer Movement. His home address is 104 Montclair Ave., Montclair, N.J.

Harley B. Kline is serving the church at Somerdale, N.J.

Douglas A. MacMurchy, pastor of the Second Church, Chester, Pa., is the new President of the Chester Ministerial Association.

[1934]

Frederick E. Christian has been installed pastor of the Indianola Church, Columbus, Ohio.

St. Paul's Church and the Baldwin Hills Church, Los Angeles, Calif., have called Everett B. Cowan.

Robert C. Grady is now Director of the Oregon Regional Office of the National Conference of Christians and Jews. His address is 729 S.W. Alder Street, Portland 5, Oregon.

Emanuel Jung has been called to another congregation in Switzerland and his present address is Uetikon (Zh), Switzerland.

Irvin N. Morris is serving as Youth Service Director, Tacoma Council of Churches, Tacoma, Wash.

[1935]

Roland D. Driscoll is serving as Protestant Chaplain of the Associated Colleges of Upper New York, Samson, N.Y.

The First Church, Deckerville, Mich., has called Paul K. Heberlein.

[1936]

George Borthwick has been called to the Second Church, Troy, N.Y.

The Clinton Avenue Church, Newark, N.J., has called David L. Coddington.

Edwin R. Cowan is now pastor of the church at Watsonville, California.

J. Edward Hamilton has been installed pastor of the Elmwood Church, Syracuse, N.Y.

The East San Diego Church, San Diego, Calif., has called Clifton E. Moore.

[1937]

John Keith Conning is to start a new church at Columbus, Ohio, under the Board of National Missions.

Alfred G. Karnell has begun his duties as chaplain in the U.S. Air forces. His address is 4th AFBU, Hq. Com. USAF, Volling Field, Washington, D.C.

On October the fourteenth Robert Lennox was installed Principal of the Presbyterian College, Montreal, Canada.

Michael P. Testa is serving at Lisbon, Portugal, under the Board of Foreign Missions.

[1938]

On November 6 Washington and Jefferson College conferred the honorary degree of Doctor of Divinity upon Lloyd S. Hindman.

Gerald T. Krohn has been called to the First Church, Plainfield, N.J.

The Hickory Street Church, Scranton, Pa., has called William Henry Maurer.

Robert W. Scott has been called to the Westminster Church, Elizabeth, N.J.

Vernon P. Martin, Jr., has accepted a call to the Second Church, Wilkinsburg, Pittsburgh, Pa.

Bruce M. Metzger has been elected a member of the Board of Managers of the American Bible Society and has been appointed a member of the Committee on Versions.

Paul B. Rhodes has returned on an early furlough because of conditions in China. He can be addressed at 170 S. Marengo Ave., Pasadena 5, Calif.

[1939]

A. Walker Hepler has been called to be Associate Pastor and Director of Christian Education at the Second Church, Wilkinsburg, Pittsburgh, Pa.

The Church at Clarks Summit, Pa., called A. Paul Lam and he has been installed pastor.

Paul H. Merkle is doing graduate work at the Louisville Theological Seminary, Louisville, Ky.

The First Church, Catonsville, Md., has called David I. Rees.

Keith H. Sackett has accepted a call to the First and Calvary Church, Springfield, Mo.

Frank J. Turnbull has been called to the Vail and Westside Churches, Vail, Iowa.

[1940]

Steven Barabas has accepted the position

of Associate Professor of Bible and Theology at Wheaton College, Wheaton, Ill.

G. Chalmers Brown has returned on furlough antedated six months because of the unsettled conditions in China. He can be addressed in care of the Board of Foreign Missions, 156 Fifth Avenue, New York City.

Franklyn D. Josselyn is a student at Columbia University, New York City.

The Roland Park Church, Baltimore, Md., has called Donald C. Kerr.

[1941]

Charles Edward Brubaker has been called to the Central Church, Fayetteville, Ark.

Jay L. Bush has accepted the call to be associate pastor of Second Church, Newark, N.J.

The First Church, Coraopolis, Pa., has called Earl Eugene Cunningham.

Charles H. Davis has accepted a call to the Second Church, Carlisle, Pa.

William M. Hunter was awarded a full scholarship last summer at the Religious Radio Workshop at the University of Chicago's Theological Seminary, conducted jointly with the Joint Committee on Religious Radio. In addition to his duties as pastor of the First Church, Florida, N.Y., he is also director of public relations for the Synod of New York.

In September John N. Montgomery began his work as pastor of the Eastminster Church, Cincinnati, Ohio.

George L. Rentschler has been called to the First Church, Ionia, Mich.

The Lake City Church, Seattle, Wash., has called John Moody Stuart, Jr.

Herbert C. Tweedie has been installed pastor of the First Church, Placentia, Calif.

[1942]

James R. Carroll has assumed his duties as assistant minister in the Central Church, Buffalo, N.Y.

In November Roger B. McShane was installed pastor of the Calvin Church, Detroit, Mich.

Samuel Hugh Moffett has been asked to become Professor of Church History in the Yenching School of Religion, Peiping (West) China.

Richard L. Smith is serving as assistant pastor in the Takoma Church, Washington, D.C.

The Westminster Church, Philadelphia, Pa., has called John William Tomlinson.

[1943]

Tom Fuhr has been called to the First Church, Atlantic, Iowa.

Trinity Church, Berwyn, Pa., has called Arthur J. Gibson.

On October 24th Theodore A. Gill was installed pastor of the West End Church, Amsterdam at 105th Street, New York City.

Otto Gruber is Moderator of the Walla Walla Presbytery. He is pastor of the First Church, Walla Walla, Wash.

The Westminster Church, Toledo, Ohio, has called Gerald Robert Johnson.

Llewellyn G. Kemmerle has accepted a call to the First Church, Westerville, Ohio.

William H. Mooney has begun his work as pastor of the church at Conshohocken, Pa.

The First Church, Salem, Ohio, has called Harold L. Ogden.

Willard C. Paul has accepted a call from the First Church, Port Henry, N.Y.

James L. Price is enrolled as a student at Cambridge University, England.

William A. Smith has accepted the appointment of Executive Secretary of Young People's Work for the Synod of New Jersey.

[1944]

Claude C. Boydston, Jr., has been called to the Chambers-Wylie Church, Philadelphia, Pa.

Robert M. DeWolf has begun his work as pastor of the Elmhurst Church, Oakland, Calif.

In October Harry Rine DeYoung began his work as pastor of the Redford Avenue Church, Detroit, Mich.

Karl H. Ernst has been installed pastor of the First Church, Fargo, N.D.

In the autumn David N. Freedman began his duties as Assistant Professor of Hebrew and Old Testament Literature at Western Theological Seminary, Pittsburgh.

The First Church, Canfield, Ohio, has called Harold V. Kaser.

Carroll H. Kitts is now pastor of the New Jersey and West Carrollton Churches, Carlisle, Ohio. His address is 1023 E. Linden Ave., Miamisburg, Ohio.

The North Avenue Church, New Rochelle, N.Y., has called Daniel C. Thomas.

[1945]

Hiram K. Beebe is a candidate for the degree of Doctor of Theology at Union Seminary, New York.

The Fort Street Church, Detroit, Mich., has called Wendling H. Hastings.

Robert Marshburn has accepted a call from the First Church (U.S.), Commerce, Ga.

Paul L. Morris, Jr., has been called to the church at Nottingham, Pa.

Alvin Duane Smith is serving as assistant pastor in the Overbrook Church, Philadelphia, Pa.

[1946]

Manfred L. Geisler is studying at the University of Basle, Switzerland.

The First Church, Milton, Pa., has called James W. Huling.

William S. James has returned from Edinburgh and is serving the church at South Amenia, N.Y.

The Bethel Church, Jarrettsville, Md., has called H. Barry Keen.

Norman A. Krebbs has accepted a call from the church at Coal Valley, Ill.

William L. Meyer has returned on an early furlough because of conditions in China. He can be addressed in care of the Board of Foreign Missions, 156 Fifth Avenue, New York City.

David A. Neely has been assigned by the Board of Foreign Missions to work in the West Africa Mission.

The church at Clayton, N.J., has called J. Irvine Prather.

Under the leadership of Edward V. Stein the congregation he is serving is to be formally organized as the College Park Community Church, San Diego, Calif.

[1947]

Kwai Sing Chang is pastor of the Lanai Union Church, Lanai City, Hawaii.

David L. Crawford is serving the First Church, Plainsboro, N.J., in connection with his studies at the Seminary.

The church at Delphos, Ohio, has called Arthur M. Hughes.

John MacLachlan has accepted a call to the Elmwood Church, East Orange, N.J.

The Stege Church, Richmond, California, has called William B. Wann.

Charles E. Olewine has been called to the Northminster Church, Baltimore, Md.

David Worth Sprunt is Assistant Professor of Bible at Southwestern University, Memphis, Tenn.

George Stob has been called to be Professor of Church History at Calvin Theological Seminary, Grand Rapids, Mich.

[1948]

Sidney D. Crane is Director of the Westminster Foundation at the University of Pennsylvania, Philadelphia, Pa.

William Peter Head was made a Deacon by the Lord Bishop of Southwell on December 19th and he is to serve the Parish of St. John the Baptist, Beeston, Nottingham, England.

Dallas Landrum is pastor of the Union Church, Monroe, Wis.

In October Fred A. Magley assumed the pastorate of the Beverly Church and the Pleasant Grove Church. His address is Beverly, Ohio.

Paul Wentworth Reigner has accepted a call to the J. Addison Henry Memorial Church, Philadelphia, Pa.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

LECTURES ON THE L. P. STONE FOUNDATION

by

The Rev. Hugh Watt, D.D.,

Principal of New College, Edinburgh

April 4-7

Miller Chapel

John Knox in Controversy

Monday, April 4, 8:00 p.m.—The Beginnings in St. Andrews

Tuesday, April 5, 8:00 p.m.—With Ninian Winzet

Wednesday, April 6, 5:00 p.m.—With Quintin Kennedy

Thursday, April 7, 5:00 p.m.—With Queen Mary

Thursday, April 7, 8:00 p.m.—With Queen Mary

BOOK REVIEWS

The Preparation of Sermons, by Andrew Watterson Blackwood. Abingdon-Cokesbury Press, New York, 1948. Pp. 272. $3.00.

The point of view of the author is important in the appraisal of any book. The place he starts from and heads toward indicates the circle of influence his work is likely to have. Dr. Blackwood begins with a keen sense of the importance of preaching and moves from that to the equally important concern of preachers, namely, "how to preach." Behind the first chapter of this book there are thirty years of special study in the field of preaching, a decade in which the author approached homiletics as a science; another decade when he investigated preaching as an art and a final decade when he engaged in the study of sermons. Paralleling this long period of research, Dr. Blackwood has found the time to produce and deliver sermons himself. In pulpits and in conferences and by a variety of books, dealing with sermons and sermonizing, he explodes the cynic's theory that "he who can does and he who cannot teaches—or writes a book." "The Preparation of Sermons" is truly a work of creative scholarship. It will take its place with the few standard works on homiletics which are valuable guides for any age of preaching.

Books on homiletics are generally thought of in connection with the very young in the ministry. The seminarian must, of course, study them and for a while at least, after seminary, until he settles down in his own homiletical rut. But for the mature and the experienced, books on methodology are likely to be passed over. This mistake Dr. Blackwood deals with in discussing the ministerial dead-line which shortens the professional lives of so many preachers whose homiletical acceptability has decreased while their physical vigor has been maintained.

Methodology is a constant concern of the skillful workman who sees in a changing world the disaster of a static craftsmanship. Sensing this need for the preachers of our times, the author has written not alone for the sons in the ministry, who may be inexperienced and ineffective, but also for the fathers in the ministry whose homiletical processes need the periodic check-up of one who knows the demands made upon preaching in the modern world. Every preacher who puts the contents of this book by the side of his own preaching practices will find the experience more or less disturbing but stimulating also in the direction of better pulpit work.

The book itself is a good example of what the author has to say about effective method. The subjects dealt with are basic and comprehensive. The book has none of the characteristics of the "quickie literature" so popular today. On the other hand, clarity of style and conciseness in form avoid the depression of a cumbersome volume.

The excellent teaching habits of the author are evident in the outline and paragraph structure followed in each chapter. The points to be discussed stand out and the subject of each paragraph can be found in its opening sentence. The scholarship of the book is indicated in its careful documentation. The practical value of the book is impressive through the choice of illustration and the selection of subject matter.

As an administrator, placing preachers in more than a thousand pulpits, I was impressed particularly by the chapters which dealt with delivery, variety and writing. Deficiencies in these three fields constitute the most frequent criticism of preaching by the lay people who must listen to it.

In thinking of the uses which will be made of Dr. Blackwood's book, I am certain that it will become a popular text in the teaching of homiletics. It has all the qualities of a good classroom book and is designed to be studied and not merely read. Beyond that it should have a wide distribution among the ministers who look upon preaching as very important business and who seek constantly to revitalize and improve their own preaching power.

Bishop of the Methodist Church, The Philadelphia Area
FRED PIERCE CORSON

Preaching from the Psalms, by Kyle M. Yates. Harper and Brothers, New York, 1948. Pp. 203. $2.00.

For twenty years Dr. Yates served as Professor of Old Testament in Southern Baptist Seminary at Louisville. Out of that experience he wrote *Preaching from the Prophets*, with much more about the prophets

than about preaching. Since 1942 he has served as pastor in two of the huge congregations for which the Southern Baptists have become known everywhere. Out of this experience he has written a much more original and helpful book, with the stress where it does not fall in other works about the Psalms. Here he concerns himself mainly with the preaching message.

Dr. Yates writes as a conservative, though apparently never as a warrior. He knows the critical issues, but he does not stress them, for that might make the book seem heavy. The style throughout is simple and clear. The book as a whole represents the sort of preaching that many a congregation needs today. Doubtless a pastor ought to use other forms of teaching from the pulpit. But in many circles today there is a call for some kind of expository work once a week. Dr. Yates's book should provide a stimulus for each man to do such work in a fashion all his own.

The ablest chapter, perhaps, concerns Psalm 139, a passage about which James Denney wrote the first sermon in his volume, *The Way Everlasting*. Instead of talking about omnipresence, omniscience, and omnipotence, Dr. Yates deals with three of the four parts in this psalm: "He knows me"; "He is with me"; and "He formed me." In North Jersey a young pastor recently spoke to his people about this psalm as a whole. He found them delighted with a popular interpretation of such a difficult passage. Even if such pulpit work did not specially appeal to the people, at least it would require the minister to use all his intellectual muscles.

Dr. Yates wisely deals with each psalm according to its character and its tone color. Homiletically, he might pay still more attention to the topics, so that each of them would sing its way into the soul; to the structure, so that the hearer could remember each sermon as clearly as many a one by Dr. James S. Stewart; and to the beauty of the written word, so that it would accord with that of the Psalms themselves. But if a man had to do all of this, who would ever dare to preach from a psalm as a piece of doctrine set to music, and ready for the singer?

As an example of such a plan, which grows out of parallelism in the song itself, take this about "The Psalm that Livingstone Loved." Each of the four parts comprises two verses, which tell of a traveler looking up to his God:

1. The God of the Waiting Hills;
2. The God of the Sleepless Watch;
3. The God of the Friendly Shade;
4. The God of the Winding Road.

ANDREW W. BLACKWOOD

The Best of John Henry Jowett, edited, with an introduction, by Gerald Kennedy. Harper and Brothers, New York, 1948. Pp. xix and 167. $2.00. A Pulpit Book Club Selection.

This book pleases me for various reasons, especially two. First, it comes from a city pastor who has made a special study of preaching. Dr. Kennedy's former book, *His Work through Preaching* (Harper, $2.00), deserves the favor that it has won. The new book also has grown out of summer lectures at Union Seminary in New York City. In the work of preparation the author began by reading everything that Jowett wrote, and not with the first-class biography by Arthur Porritt. "It was an interesting experience, and I commend it to others. Read a man and construct his biography from what he has written, for no man can help but be self-revealing in his speaking and writing. One finds himself asking, 'What kind of man would preach this kind of Gospel?'"

This excerpt from the Preface leads to the second reason for satisfaction with the new book. It lets Jowett speak for himself, and that word for word, including a capital in every pronoun *He* when it refers to our Lord. The work consists of nine pages by the author, and one hundred sixty-seven by the man who for seven years (1911-18) made the Fifth Avenue Church a sort of mecca for hosts of pilgrims from the ends of the earth. In the parts of the book that I have tested, the editor does not abridge or "improve" Jowett's written work. So I commend this volume to any layman who wants a book consisting of sermons, meditations, and prayers, with two lectures about preaching; also to any minister who wishes to study the meaning of "truth through personality."

The book raises a question: Why has Jowett's influence lasted beyond the conditions of his day? Herein lies the test of sermonic literature, or of any other writing. Does it live, and keep on influencing others? In a still earlier day T. DeWitt also delighted hosts of hearers who hung on his every word.

He too wrote for publication, but now his name has faded out of view. Writers and lecturers about preaching continue to quote Jowett. Some of them would agree with him theologically, and others would not. They might not even agree with the following suggestions about reasons for his continued vogue. Indeed, who can account for the charm of any personality?

Jowett's message. He preached from the Bible. In a sense he did nothing else, except to illustrate more or less from the world of his day, and occasionally from "secular" books. In his own fashion he preached doctrine, as he advised in the Lyman Beecher Lectures at Yale,—probably the best piece of work he ever did: *The Preacher, His Life and Work* (Harper, $1.50). Indeed, Jowett stressed the grace of God more than the present book of selections makes clear. Among those seven Lectures he would have preferred, I think, the one about "The Preacher's Themes." But the reviewer ought to pattern after Jowett's own lack of a critical spirit. He excelled in "sweet reasonableness."

Literary style. Unlike many another exponent of the evangelical faith, Jowett toiled over the form of his sermons. Hence he made every sentence crystal clear. Better still, he imparted to the written and the spoken word a beauty like that of violets in June. In the pulpit he made "a hundred per cent use of all the gifts and graces the Lord bestowed on him." In the written word, also, he showed the importance of mastering words. Needless to say, his literary form differs from that of today. But those who now follow Rudolf Flesch in his *Art of Plain Talk* (Harper, $2.00) do not often attain the beauty and elevation of Jowett's literary style at its best.

On the other hand, this pulpit master has had his critics. S. Parkes Cadman, himself a power in the pulpit and as a writer, used to refer to Jowett's work as weak and thin. Perhaps so, but why has it lived beyond that of Cadman, a contemporary? One of our best-known professors of preaching, also a writer of distinction, now speaks slightingly of Jowett. His way of bringing out one idea, and only one, in a sermon, does not appeal to many who want "scholarly discourses." Then too Jowett did not speak or write much about the problems of the day, at least not until near the end of his sixty years on earth. Take him for all in all, however, both as preacher and as writer, we shall not look upon his like again.

Through the years I have admired Jowett, and I still do. But as a teacher I spend more time with any one of a dozen other men and their sermons. For example, take Bushnell, or Robertson. According to the Dean of St. Paul's, Dr. W. R. Matthews, our time needs a generation of young preachers who will do for today what Robertson of Brighton did a century ago. What did he do? He preached from the Bible so as to meet the needs of the men and women in his day. For many such reasons, therefore, I urge my students, past and present, to enjoy Jowett and then study Robertson or Bushnell.

ANDREW W. BLACKWOOD

Masterpieces of Religious Verse, edited by James Dalton Morrison. Harper and Brothers, New York. 701 large pp. $5.00.

This anthology tempts a reviewer to use superlative. It comes from the professor of homiletics at Colgate-Rochester Seminary, who has become known as an editor par excellence. For example, his manual, *The Minister's Service Book* (1937), stands second to no work of its kind. Now the professor has brought out his magnum opus. He began this work during the closing days of World War I, and has carried out a labor of love for thirty years. So the anthology reflects his experiences as a seminary student, a pastor, and a teacher of future ministers. What an avocation!

The arrangement of the poems follows that in certain hymnals of today. The 2021 selections appear in seven "books": God (129 pp.). Jesus (127), Man (85), Christian Living (92), The Kingdom of God (61), The Nation and the Nations (53), Death and Immortality (56). The editor has stressed poems rather than poets. He has given constant heed to literary form, but he has included certain poems by no means "great." These he has chosen because of "their historic significance and the contribution they have made to religious thought."

Among numerous other excellences, this book represents a happy blending of the old and the new; also of the familiar and the unfamiliar, with more of the latter than the former. If anyone feels that modern verse has no soul, and no message, let him dip into

this book anywhere. Incidentally, he may note that some present-day poets, like many pastors, tend to approach a positive subject negatively. But before long anyone who comes to scoff should remain to pray. For a sample of the quality, take the last of three stanzas in a recent poem, "Conscience and the Future Judgment":

And I know of the future Judgment,
How dreadful soe'er it be,
To sit alone with my conscience
Will be judgment enough for me.

This new book will find its way into many a pastor's study or den. It may also serve as a bedside companion. No anthology lends itself ideally to reading straight through. This one calls for pauses, to meditate in the spirit of prayer, and to let memory do "its perfect work." As for use in the pulpit, not all of us would agree with the editor. Elsewhere he advocates free use of poetry in sermons. The masters of yesterday, such as Robertson and Brooks, knew much of the world's best literature by heart. But in their sermons those men seldom quoted poetry or anything else. However, if the young minister today uses the sort of verse he finds in this anthology, he may quote with no sense of shame. But, let him keep every selection short, and utter it in tones of beauty. Meanwhile, as James Black says from Edinburgh, the minister usually thinks more highly of his "poetry" than the lay hearers think.

Some readers will object to the book because of its doctrinal emphases. If the author had used our Presbyterian Hymnal he would have followed the order of the Apostles' Creed. His Table of Contents would have given places of prominence to The Holy Trinity, The Holy Spirit, The Holy Scriptures, and The Life Everlasting. All of these truths appear in the new book, but not so prominently as other doctrines. In the anthology the stress falls more on the humanity of our Lord than on His deity, more on His earthly life than on the heavenly priesthood, more on the widely-accepted truth of immortality than on the Christian teaching about the resurrection of the body. One would not suppose that "in the New Testament the center of gravity lies beyond the grave." As for such moot questions as the Virgin Birth and the Final Return of our Lord, they do not emerge, at least not in the indexes that fill sixty-nine pages. To all of these omissions many readers will not object. The book does well what it attempts to do. If conservative people wrote more poems of the first rank, their songs might appear in such collections.

Some of us do not use anthologies, unless we wish to verify references. We prefer to read poems in their original settings. But we have made two exceptions, and now we must add a third. To Palgrave's *Golden Treasury*, volume one, and the *Oxford Book of Christian Verse*, we now add *Masterpieces of Religious Verse*. If any minister or library can secure only one of the three, let it be this last, by far the most comprehensive. If I were a man of means I should send a copy to every library in the country, and to every seminary library, both at home and abroad. If any reader wishes to have the time of his life, let him send books to seminaries with limited funds for the upkeep of their libraries.

ANDREW W. BLACKWOOD

No Uncertain Sound: Sermons that Shaped the Pulpit Tradition, edited, with an introduction, by Ray C. Petry, Professor of Church History at Duke University. Westminster Press, Philadelphia, 1948. 331 large pp. $4.50.

At last a teacher of church history has rediscovered the primacy of preaching. New Testament and Old Testament scholars, with professors of theology, such as H. H. Farmer, have already hailed this returning light. If teachers of homiletics will rediscover the basic importance of church history, all four departments can work together to send forth well-rounded ministers for tomorrow. In the field of homiletics, as in each of the others, no one can hope to excel without a knowledge of history, especially as it concerns his own domain. If some of us knew as much about the Middle Ages as about what lies before and after, we might feel more competent to appraise such a volume.

As a church historian Professor Petry seems to have done his work admirably. So have the publishers. The authorities of Duke University, and of the Carnegie Foundation, have made possible wide and varied research, with meticulous accuracy, which appears on almost every page. The Introduction, historical rather than homiletical, covers forty-four pages. Then follow sixty sermons, or parts of sermons, in the best available trans-

lations. These sermons hail from thirty-two different preachers, who appear in chronological order.

Even apart from the Introduction, a reader could judge the relative importance of a preacher by the number and length of the selections from his sermons. Better still, the author prefixes a half-page introductory note about each successive personage, properly with as much space for an obscure preacher as for Origen or Chrysostom. After the sermons, which fill 264 pages, comes the bibliography. This may prove the most valuable part of the book. The author has consulted with librarians, church historians, and theologians, including a teacher of homiletics, and has ferreted out the sources, both primary and secondary. After these thirteen pages the Index seems disappointing. Instead of filling two pages, why does it not stretch out over the next six, which stand blank?

One fact deserves attention. What period and territory does the work cover? The title and the sub-title do not tell. Surely the name of a teaching book ought to reveal both its purpose and its scope. Otherwise how can the would-be reader judge it accurately? In other minor respects, also, the work may please professors of church history more than those of homiletics. Even so, the reviewer hopes that this volume will go into the hands of professors and students of preaching in every seminary. He hopes, also, that it will appeal to many a parish minister. How can anyone expect to know the facts about preaching unless he learns about the period between the opening of the third century and the beginning of the Reformation?

This new work may help to change many a viewpoint about the Middle Ages. On the whole the author looks at them far more favorably than many Protestant writers of yesterday. In fact, he seems not to appreciate Wyclif, and to ignore John Hus. Earlier, the same holds true of Ambrose and Gregory Nazianzen, who also helped to "shape the pulpit tradition." Even so, Professor Petry has done admirably what he started out to do.

Such a book ought to influence the teaching of homiletics in almost every seminary. Few professors of the subject have either the equipment or the opportunity to engage in such research. Neither do they possess adequate guidebooks for the history of preaching, especially during the Middle Ages. This lack the author has gone far to remedy, without depriving the local professor of an opportunity for original work.

Here and there young scholars should begin to write about these subjects from the standpoint of homiletics. In so doing they can get encouragement from scholars at the Catholic University of America, and from a few guidebooks in English. These include the brief *History of Preaching*, by John A. Broadus, and a less scholarly work, though longer, *The History of Christian Preaching*, by T. Harwood Pattison; brilliant popular lectures, *The Romance of Preaching*, by C. Silvester Horne; and an adequate guidebook, *The Christian Preacher*, by Alfred E. Garvie, who devotes 250 pages to a survey of Christian preaching from the beginning.

Other books include such sections, full of second-hand goods. Who among the younger students of homiletics will give himself to the preparation of a work as scholarly as that of Professor Petry with his concern about church history? Meanwhile the reviewer thanks him for all of his industry and insights, with the resulting wealth of materials ready for use by lovers of sermons. Oh, for the time and the opportunity to write something equally strong about the history of preaching in Bible days, or else from the Reformation onward!

ANDREW W. BLACKWOOD

He Will Abundantly Pardon, by Walter A. Maier. Concordia Publishing House, St. Louis, Mo., 1948. Pp. 373. $2.75.

No religious or secular broadcast has had a more phenomenal growth than The Lutheran Hour. Its programme, "Bringing Christ to the Nations," originated thirteen years ago as a laymen's project and commands today 809 broadcasting outlets throughout the world. Its preacher, Dr. Walter A. Maier, has become recognized as the prophetic voice of this vast network and his efforts have received the commendation even of the secular press.

Taking its title from Isaiah 55:7, this new volume of Lutheran Hour sermons is the sixteenth to be published and, as most of its predecessors, it is Christo-centric in its theme. In his topics, one notes a soundly evangelical emphasis: "Marred Lives Remade—In Christ," "Christ—or Cash?" "Come over to the Lord's Side," et al.

In perusing this volume, the reviewer set out to discover the secret of Dr. Maier's tremendous impact upon radio listeners across the continents. With other religious networks in mind, one misses a carefully worked pattern of weighty dogma or, at the other extreme, a soothing psychiatric croon. Here, however, one finds a frontier type of preaching which includes the best and worst homiletical characteristics.

Through the aid of voluminous correspondence from his listeners, Dr. Maier can, and does, keep a sensitive finger upon the moral pulse of the nation, and hence he is acutely conscious of the subtle undercurrents of its problems. In his sermon, for example, on "The Blessed Purpose of Pain," he introduces his theme by means of a short catalogue of emergent issues relative to the problem of suffering, and which he had gathered from a cross-section of his correspondence. They were the real problems of the human heart, and in coming to grips with them lies the secret of his wide and sustained appeal.

This appeal, moreover, is strengthened by other commendable features: a frankness and directness that accompany flashes of disturbing truths; illustrations of intensely human interest; intensive diagnosis of our current problems; a thorough-going evangelicalism that calls invariably for a verdict.

So much for the credit side. There are, on the other hand, some weaknesses. His continuous precipitations of stark, realistic facts tends to create an immunity on the part of the listener. Also, Dr. Maier moralizes too early in his message. In preaching it is fatal to give orders "from scratch." In so doing one frequently creates more problems than he solves. Beyond this, there are others: the weakness of argument from analogy (pp. 28-29); the confusion from illustrating, for example, the problem of destiny by reference to a problem of identity (pp. 1-2); and most inacceptable—his occasional theological naïveté [e.g., French armada (p. 29), atomic bombers (p. 134), dismembered child (p. 8)].

Dr. Maier's sermons are both textual and topical, and are "geared" for radio presentation. In view of the numerical vastness of his listening public and the overwhelming response in gratitude and in conversions, one cannot evaluate his work without the accompaniment of an overture of genuine goodwill.

DONALD MACLEOD

The Pure Celestial Fire. R. C. Chalmers. Ryerson Press. Toronto. 1948. 238 pp. $3.00.

Observers of the Canadian experiment in denominational reunion will note with interest the growing contribution of this younger church to theological thought. Although the United Church of Canada is merely twenty-three years old, yet it has taken its place already in the forefront of Christian witness in that nation, and much credit for this can be given to its Department of Evangelism and Social Service. The publication of *This Is Our Faith* by John Dow and, more recently, the new *Catechism* has been received with well deserved acclaim not only at home but also in England and the United States.

In the last two years, Dr. R. C. Chalmers, associate-secretary of the Department of Evangelism, has written two useful volumes, *See The Christ Stand*, a study in doctrine in the United Church of Canada, and *The Pure Celestial Fire*, an evangelical interpretation of Christianity. The former is a handy reference book, but needs considerable revision, not only on account of its rather effete style and bad grammar, but rather because it has to do more with European historical and theological developments than with that which is distinctly Canadian.

The Pure Celestial Fire, a title taken from Charles Wesley's hymn, is an attempt to defend and define the message and position of Evangelical Christianity in an age that militates against it. The writer builds his thesis around the central fact of Jesus Christ, the eternal Word of God, and indicates the purpose of the Church to be the proclamation of his saving grace to men. The keynote to the entire treatise may be found in these sentences: "Christianity will only come 'alive' and be spiritually constructive as it turns again and yet again to Christ, who is the Lord of Life, the Saviour of men and the Word of God. Christ is the dynamic of all Evangelical religion" (p. 175).

This book has certain merits that commend it to our attention. Unfortunately most of them are not of that paramount value that justify the writing of a book in times in which there is no end of writing. At the outset, one cannot fail to marvel at the enormous reading that has gone into the background material of this volume. There is scarcely a single book or pamphlet whose subject matter

contains or remotely resembles evangelical material which is not named or quoted here. A reader would be greatly remiss if he paid no generous tribute to the author's industry. Secondly, Dr. Chalmers' emphasis is always upon the right note, and having defined his purpose and intention early, he does not stray from what he sets out to do. Thirdly, his concluding chapters are convincing and strong. The sections on the Social Witness and the Purpose of Evangelism are well done and show this writer at his best.

There are, however, some apparent weaknesses in material, arrangement, and style, which detract from the value which this volume might otherwise claim. It is not possible either to enumerate or classify them, but they may be suggested by the questions that arise in the reader's mind as he proceeds.

Why should a writer quote other authorities so profusely that his treatise becomes merely a series of "findings" or a complex mosaic of what distinguished men have said and thought? Does it strengthen one's argument or lessen one's own authority to employ apt quotations from a multitude of writers whose total philosophies and theological perspectives would be in frightful disagreement were they considered in their entirety? For example, can you draw a parallel between the spiritual apprehension of a Wordsworth, who was a pantheist, and a Luther who is classified as an Evangelical? How can the author lift declarations from thinkers of every theological complexion from St. Paul to Emil Brunner and use them to defend Evangelicalism in general? What about the pre-suppositions of these minds? Some make strange bedfellows! Or—in another connection—can one equate Macbeth's inner struggle with Hamlet's procrastination, and intimate that the latter also was due to sin? What about order? Why is "the fact of sin" dealt with before "experience," when the consciousness of the former is usually the precursor of the latter? Why are these vital questions omitted: The Evangelical in wartime? Or in a communistic state? In the discussion on Heaven and Hell, does the writer, in all his sifting of materials, actually carry our thinking beyond the frontier of ideas whose enunciation has become trite?

So much for materials—what about the author's style? There is ample need for polishing and purging if uniformity at least is to be achieved. Much could be done with mere grammar. A few examples suffice here: Why the needless changes of verb tenses in the same paragraph? Why use wrong prepositions with certain verbs? Why refer to one authority as "Dr. So-and-So," to another by mere initials, to another by his surname only? Why use quotation marks for some borrowed phrases and not for others?

To sum up, one may say that this volume is in a preparatory stage. It has tremendous possibilities and an assured usefulness, but it enormous material must be permitted to simmer until each page will be "writ large" with "Dr. Chalmers says."

DONALD MACLEOD

The Christ of the Poets, by Edwin Mims. Abingdon-Cokesbury, New York, 1948. Pp. 256. $2.50.

This volume formed the Shaffer Lectures, delivered in 1944 at Northwestern University, by Edwin Mims, who was for thirty years head of the Department of English at Vanderbilt University. It is in many respects a companion to his earlier volume, *Great Writers as Interpreters of Religion*, in which the writer sums up the spiritual messages he has discovered in his distinguished career in the classroom. Undoubtedly his biography of Sidney Lanier will always commend this literary critic for highly favorable consideration.

In the opening chapter entitled "Doubt and Faith," the writer sounds the keynote for his survey: "The poets are the most prophetic, the most clear-sighted, the most deep-hearted men of their time." He deplores, however, the growing prejudice of today against religious poetry, which is seen in the custom of so many anthologists of omitting it entirely. He indicts also those who read into poetry the essentials of the Christian faith where they were never intended (the role of Prospero in Shakespeare) and to overlook them entirely in poems where they are least expected (Swinburne's "Christmas Antiphones").

In the course of sixteen chapters, Dr. Mims deals with representative poets, English and American, from Spenser to the more significant modern contemporaries. Naturally one finds classic names in this list—Donne, Milton, Blake, Arnold, Tennyson, and Browning—but a score of others, not so familiarly known, are included, such as Herbert, Vaughan, Crashaw, Aherne, and Hopkins.

Among well known contemporaries appear Eliot, Masefield, Lindsay, Robinson, and Sandburg. In dealing with all these the writer includes sufficient biographical material so that one who is not a member of the "literati" is able to see each poet not only in his chronological succession but also as an heir to poetical concepts and techniques.

Apart from the author's close acquaintance with the poets and their message, there is, however, a weakness in this book which stems largely from its very title—"The Christ of the Poets." In no instance does the writer do more than quote apt passages where the name of Christ appears. No attempt is made to define the Christ of the poets or to present him over against any presuppositions the reader may possess. It is not enough to say merely that Spenser refers to Christ in one of his Amoretti sonnets and, at the same time, give no clear delineation of the sort of Christ the poet presents or accepts. The author is at his best when commenting generally upon a poet, but a hurried appraisal of his religious or devotional life should be merely a prelude to a clear-cut statement whether his Christ is simply a high moral character or the Son of God. On occasion when the contrary was true, the poet, and not the critic, supplied it, as in the case of Milton, Donne, and Blake. If this volume had been entitled "Christ in the Poets," then no one would expect definition. As it is, we do.

A concluding chapter, entitled "Future of Faith," has as much to do with prose as with poetry and includes such names as Wilder, Toynbee, Whitehead, and More. It is in the form of a general forecast, but in this setting it is a peroration that might well be omitted.

DONALD MACLEOD

C. Ed

Evangelism and Education: The Presentation of Religion to Adults, by T. E. Jessop. Student Christian Movement Press, London, 1947. 6s.

This is a construction study of the problem of approaching adults today with the Christian faith. The book opens with the frank recognition of the non-religious mentality of our time. Professor Jessop regards apathy, rather than hostility toward religion, as the main barrier to be overcome. He also has much to say about the absence of religious "sentiment" in people, due largely to the fact that many do not go to church, or have never been there. They have not neglected religion; they have never come face to face with it. They have no idea of what Christian evangelists and apologists are driving at. They also lack a knowledge of the elementary ideas of religion. Two ideas, then, Jessop finds inimical to the Christianizing of people today: the emotional feeling-tone and elementary ideas of religion. This should warn those who shout that we should return to "the religion of our fathers," that people today simply do not know that faith! How different is our task from that which Moody faced, when people still possessed these two great constituents in their lives! This preparatory work was once done in homes, Sunday Schools, and Churches, but it is no longer done. Of course, urbanization, industrialization, emphasis upon material comfort, craving for exciting amusements and diversions, have all contributed to the denuding of the modern mind of religious ideas and emotions. This mentality has no patience with discipline whether of mind or will. So, Christian teachers today are faced with a much larger task than that of merely teaching Christianity in class rooms at special times.

Dr. Jessop thinks that good education must precede evangelism today. But it must be a new kind of education, a kind which he learned in the R.A.F. Moral Leadership courses. It is not an educational propaganda, which because of its "snappy" presentation and emotionally-laden terms sweeps people off their feet. He believes that the appeal must go through the heart to the head. Such education must rest upon respect for personality and what he calls "the truth aspect of life." A man brought face to face with the religious issues will, if he accepts the Christian faith, bring an entire and developed soul to God. Jessop believes in Herbart's principle of apperception, but one applied with a modern psychological and sociological grasp of the present situation. Subject matters "must be expounded and not merely inculcated." Evidence should be given, and the adult must be permitted to make his contribution and not merely listen. No Christian teacher should pose that he holds all ultimate truth and that he holds it infallibly.

Dr. Jessop also pleads with the Church to regain its influence in all of culture and not rest until "the public gets more of its

history, politics, science and art from minds that see God in all good things."

Many people, who no longer seem interested in the old, old story simply do not know that story. Therefore, the life of Jesus must be taught, but in its historical setting.

This excellent book contains suggestions regarding the uses of natural theology and biblical criticism in Christian education. The teaching of Church history is also touched upon as is the approach to Christian ethics. Finally, it deals with forms and methods, some of which is rather elementary for Christian educators.

This book does make several important contributions in the subject: it deals with the Christian educational process from a much profounder basis and point of view than is done in many books on the subject, and it makes the reader conscious of the fact that Christian education often fails in its results because the educators themselves are "pitiably small in stature."

E. G. HOMRIGHAUSEN

Old Testament Commentary—A General Introduction and Commentary on the Books of the Old Testament—Complete in One Volume, edited by Herbert C. Alleman and Elmer E. Flack, The Muhlenberg Press, Philadelphia, 1948, pp. viii+893. $5.00.

This commentary is the result of the labors of a number of Lutheran professors and pastors and is a companion-piece to the one-volume Lutheran commentary on the New Testament edited by Dr. Alleman, which appeared in 1936. The editors are Dr. Herbert C. Alleman, professor emeritus of Hebrew and O. T. Literature and Theology in the Lutheran Theological Seminary at Gettysburg, Pa. and Dr. Elmer E. Flack, dean and professor of Exegetical Theology in the Hamma Divinity School at Springfield, Ohio; both are eminent representatives of Biblical scholarship in the Lutheran Church. The editors have planned their work very well and have known how to combine the recent results of historical archaeological, critical, and theological studies. For this reason the volume deserves a working place in the library of pastors and students of the Bible beyond the confines of the Lutheran Church.

Thirteen Introductory Articles occupy the first 170 pages. The first, "Why We Study the Old Testament," by Professor Alleman, closes with a quotation from the Declaration (1938) of the United Lutheran Church in America concerning the Word of God and the Scriptures, a statement with which all pastors and theologians should be acquainted. In the second of these articles Dean Flack gives us the Lutheran approach to the Word of God. The next ten articles are "The Formation and Transmission of the O. T." by Dr. Otto H. Bostrom, "The Historical Relationships of the O. T." by Dr. C. E. Keiser and the two editors, "Law in the O. T." by D. J. M. Myers, "Hebrew Prophets and Prophecy" by Dr. Alleman and Dr. H. L. Creager, "The Messiah in the O. T. Scriptures" by Dr. T. W. Kretschmann and Dr. Alleman, "The Wisdom Literature of the O. T." by the Rev. D. E. Robison, "The Psalms" by the two Gettysburg Alttestamentler Alleman and Myers, "The Prophets, the Psalmists, and the Apocalyptists" by Prof. R. R. Syre, "The Teachings and Institutions of the O. T." by Dr. Flack, and "A Brief Introduction to the Apocrypha of the O. T." by Dr. R. T. Stamm. The last of the Introductory Articles, "The O. T. and Archaeology," however, is by a Methodist, Dr. Wm. F. Albright, professor of Semitic Languages in the Johns Hopkins University. In 37 pages the distinguished archaeologist briefly considers the books of the O. T. in due order and shows the contributions made by archaeology to the interpretation of the O. T.; he concludes his article with two pages of chronological tables.

The Commentaries on the various books follow the Introductory Articles; here the following theological seminaries of the United Lutheran Church in America are represented: Gettysburg, Hamma, Philadelphia (Mount Airy), Southern at Columbia, S.C., Western at Fremont, Nebr., Northwestern at Minneapolis, and Waterloo in Ontario, Canada; in addition, Augustana of Rock Island, Ill. is represented. The two editors assumed a major responsibility in writing the commentaries. Thus Alleman worked alone on Genesis and Ecclesiastes and had a part in the work on Leviticus and Psalms. Flack wrote the commentary on Ezekiel and was a co-editor of that on Isaiah 40-66. Alleman and Flack cooperated on Exodus, and both of them assisted the subeditor of Judges and I and II Kings.

It is not possible to go into many details in a review of a book of this nature, and so a few observations will suffice. The presence of documents is admitted in the Pentateuch. In the Introduction to Leviticus we read: "That no two critics agree in all particulars about the material listed under the various documents goes without saying, but the so-called documentary theory in its broad outline is being accepted today by virtually every reputable Old Testament scholar. The idea of documentary sources is a theory of composition, not of origin. A redactor can be just as much inspired in editing certain inspired material as the inspired writer who wrote it. Nor should we want it to be understood that in questioning the Mosaic authorship we need necessarily question the Mosaic origin of the Pentateuch. We accept the documentary theory of the Pentateuch and yet hold to the Mosaic origin of the same in the sense expressed by W. Robertson Smith." This is followed by a quotation from the latter writer who held that the development into explicitness of what Moses gave in principle was the work of continuous divine teaching in connexion with new historical situations.

In the case of Deuteronomy, Dr. Charles M. Cooper does not follow the usual theory; he maintains that neither the Mosaic age nor that of the seventh century fits into the probable background of the author of this book. "While no decisive dating is possible, the evidence of a large number of passages tends, in the present writer's opinion, to point to the earliest period of the monarchy, whether in David and Solomon's times, or shortly thereafter."

The editors were wise in not going into a detailed analysis of documents in the several books of the Pentateuch. The reviewer, however, would have liked to see, in a separate section, a comprehensive survey of J, E, D, H, and P in their historical setting, their part in the formation of the Pentateuch, and their theological significance. In fact, Professor Anderson in the Introduction to Numbers refers the reader "to the general introduction to the Pentateuch for a discussion of these questions." Apparently such a résumé had once been contemplated, and we should have welcomed a unified treatment of the Pentateuchal problem from a critical and theological point of view. The editors, however, were rather interested in setting forth the messages and theological values of the various books. In the end synthesis has more value than mere analysis, and accordingly this commentary will be of help in expository preaching.

Further observations on a few books are in order. In the case of Isaiah Chs. 40-66 we read (p. 675): "Today practically all reputable O. T. scholars accept the Exilic origin of Deutero-Isaiah." The possibility of a Trito-Isaiah is recognized, but the theory that Chs. 40-66 belong to the Deutero-Isaiah is preferred. Dr. Flack is acquainted with various recent critical theories about the Book of Ezekiel, but he well notes that none of them has won general acceptance. The Book of Daniel in line with the best scholarship is dated about 168 B.C.

This commentary presents a Scriptural and theological approach instead of that of fundamentalism. Questions of authorship are generally faced quite frankly (except for the case of a few of the sub-editors), but the Old Testament is always regarded as a part of Divine revelation. In fact an open mind toward authorship goes back to Luther himself. It is indeed refreshing to note (p. 627) Alleman's apt quotation which shows the Reformer's sane attitude toward critical problems. In his *Table Talk* Luther said in reference to Ecclesiastes: "Solomon did not write the book himself, but it was composed by Sirach in the time of the Maccabees . . . it is, as it were, a Talmud of Ptolemy Euergetes, king of Egypt." This commentary is a credit to Lutheran scholarship and shows how an evangelical spirit can pervade the scientific scholarship of the O. T. Both the editors are to be commended for the work they have done in editing this splendid volume. This book furthermore represents a fitting climax to the long pastoral and teaching career of Professor Alleman, who has now passed his eightieth birthday.

HENRY SNYDER GEHMAN

History of the Persian Empire [Achaemenid Period], by A. T. Olmstead, pp. xx+576+70 plates. The University of Chicago Press, 1948, $10.00.

The author of this volume formerly was professor of Oriental History at the Oriental Institute of the University of Chicago. Students of the ancient Near East have been

under obligation to him for his *History of Assyria* (1923) and his *History of Palestine and Syria* (1931), and this book is a fitting climax to his historical researches. He wrote the Preface in 1943, but unfortunately he did not live to see the book through the press. It is always difficult to make a posthumous revision of an author's manuscript, and in a Foreword Professor George G. Cameron informs us that as a last gesture of friendship a few of Dr. Olmstead's colleagues prepared the work in its final stage. Yet they did not assume full responsibility or editorship, since they felt that a scholar as A. T. Olmstead should be allowed to express his own point of view. The author's daughter, Cleta Margaret O. Robbins, chose the illustrations, read the page proofs, and prepared the indexes.

Since the reputation of Professor Olmstead as an historian is well known, it can be taken for granted that this is a first-class contribution to our knowledge of Persia, especially since the story is told from the Persian rather than from the Greek point of view. Readers of the Seminary Bulletin, however, will be interested primarily in its value for Biblical studies. It is well known that the history of the Old Testament can be properly understood only in its relation to the history and culture of the ancient Near East. Egypt, Sumer, Akkad, Babylonia, and Assyria have a singular fascination for students of the Bible, and many treatises on these fields are available. There has, however, been a dearth of works on the history of Persia, and for this reason we welcome the appearance of this authoritative historical volume.

In Chapter I entitled "Ancient History," we find an excellent résumé of the subject, which is stimulating for the student of the Bible. Chapter II "Iranian Origins" has a section on the Median Empire (pp. 29-33), which has special interest for the study of the Book of Daniel, where in Chapter 7 is depicted the vision of the four beasts, which represent four world powers. The first of these is Babylonia, or the empire of Nebuchadnezzar. The second is Media. Since the third power in that chapter of Daniel is Persia, the value of the entire volume for any serious study of that book is obvious. The fourth world power in that chapter is Greece, or the empire of Alexander the Great, and Olmstead's work closes with the destruction of Persepolis by the Greek conqueror. Needless to say, the volume under review is also of great importance for the study of Deutero-Isaiah and of some of the post-exilic prophets.

The Persian period is an important epoch in Old Testament history, for here we have the return of a number of Jews from Babylonia in 538 B.C. in the time of Cyrus the Great and the subsequent completion of the Temple (515 B.C.) in the days of Darius. Olmstead has given us a vivid picture of the Persian Empire during that period. Chapter XXII is called "Triumphs Through Diplomacy," and in this connexion the work of Ezra in Judah is considered. The Biblical record and Jewish tradition place Ezra before Nehemiah, but during recent years a number of scholars have felt that the evidence should be interpreted so as to place Ezra after Nehemiah in the reign of Artaxerxes II. The problem, however, is not discussed in this book, and Olmstead accepts the Biblical order of these two Jewish statesmen. He gives April 19, 458 B.C. as the date when Ezra and his company left the Ahava and August 4th of the same year as the time of their arrival at Jerusalem. With the interpretation that Ezra came to Jerusalem before Nehemiah it has generally been stated that he read the law in 444 B.C., after Nehemiah had come to the Jewish capital and repaired the city walls. Olmstead, however, says that by October 2, 458 B.C. he was ready to present "the new lawbook," which was then read in Hebrew together with an oral translation into Aramaic, the vernacular of the populace. He also maintains that after Ezra had concluded the enforcement of the law against mixed marriages in 457 B.C. he returned to Babylonia, "where tradition said he died and where his alleged tomb may still be visited." In connexion with Ezra's lawbook it is not stated whether it was the document P or the entire Pentateuch that was read. Olmstead places the coming of Nehemiah to Jerusalem in the year 445 B.C., and he believes that Nehemiah, the cupbearer, had served wine to Artaxerxes, who, having imbibed too freely, granted him permission to go to Jerusalem. In commenting on Nehemiah (p. 346), the author is no New Dealer: "Nehemiah was one of those bureaucrats who naïvely assume that in some mysterious fashion the expenses of the state are obtained from the air and not from the

pockets of the people." On page 317 the writer points out an interesting synchronism: "That same year (445) Herodotus appeared in Athens."

Besides portraying the history of the Persian Empire, Olmstead has furnished much information about ancient science, and in this connexion Chapter XXIV has a rather significant title, "Science Without Theology." Naturally philosophy also is considered in its historical setting. Our historian immersed himself not solely in cold facts, but also in the history of culture. According to him history is a mighty movement, and his method of presentation sustains the interest of the reader. The book is well written, and the concluding sentences reflect the dynamic spirit pervading the whole work: "As for the biblical history of the Jews, it has become a vitally new history when viewed against the contemporary background. Close to twenty-three centuries have elapsed since Alexander burned Persepolis; now at last, through the united work of archeologist, philologist, and historian, Achaemenid Persia has risen from the dead."

HENRY SNYDER GEHMAN

The Goodly Fellowship of the Prophets, by John Paterson. Charles Scribner's Sons, New York, 1948. Pp. xi+313. $3.00.

The Witness of the Prophets, by Gordon Pratt Baker. Abingdon-Cokesbury Press, New York, 1948. Pp. 213. $2.25.

These two books are reviewed together, not only because they deal with the same general theme, but because they are written by teacher and student. Dr. Paterson is professor of Hebrew and Old Testament Exegesis at Drew Theological Seminary, while Mr. Gordon Baker is pastor of Washington Grove Methodist Church, Washington Grove, Maryland, and a former student at Drew Seminary. In *The Goodly Fellowship of the Prophets* Prof. Paterson deals with the prophets in their historical setting, relates what is known of them personally, and notes their unique religious significance in the history of Israel. Mr. Baker, in *The Witness of the Prophets*, interprets the messages of seven of the Hebrew prophets in the light of modern times, showing in the last three chapters of the book how Jesus himself, the heir, prince, and hope of the prophets, used their insights in His own teaching.

The work of Dr. Paterson combines sound scholarship with a keen spiritual appreciation of the real value of the prophets. His amazing literary knowledge and extremely facile pen make the book enjoyable and inspiring reading. He makes the prophets so real and their messages so vital for the present situation that no one can read this book without being deeply stirred. In the reviewer's judgment the best chapters are those on Hosea, Jeremiah, Haggai, and Malachi.

In regard to some of the more technical matters discussed by the author, the following observations may be made. More recent etymologies of *nābî'* (prophet) have been proposed by scholars than the one accepted by the author on p. 3. (Cf. Albright, W. F., *From the Stone Age to Christianity*, Baltimore: The Johns Hopkins Press, 1940, pp. 231-232.) The reviewer agrees with the view held by Prof. Paterson that the prophets, when they criticized the sacrificial system of their day, were not advocating a religion without sacrifice, but were simply condemning the evils into which the system had fallen by their time (p. 27). The author maintains that the Scythian invasion, as described by Herodotus, is the "historical background for the prophecies of Zephaniah and Jeremiah" (p. 99), but modern scholars, as he says, have vigorously contested this view. (Cf. Hyatt, P., *Prophetic Religion*, New York: Abingdon-Cokesbury Press, 1947, p. 36.) The "idealistic basis of history" (pp. 122 and 125) does not seem to be a happy phrase to use in connection with Israel's history, for it does not adequately express the deep meaning given to her history by the prophets who saw God directing the affairs of men according to His holy purpose and to His glory. The author sounds a much needed note of warning against the common practice among scholars "to strike out every prediction of final blessing found in the earlier prophecies, on the ground that the great prophets did not prophesy anything but doom. . . . Thus we can say that while the earlier prophets prophesied mainly of woe (Jer. 28:8ff.) they did not do so exclusively" (p. 265). The last chapter, entitled "Christ: the Goal of Prophecy," shows how the Old and New Testaments are or-

ganically connected, since Christ is the consummation of all prophecy. It should be added, of course, that the New Testament is also prophetic and points to a more glorious fulfillment with the Second Coming of Christ. There is a small but helpful bibliography at the end of the book.

The Witness of the Prophets is a more popular presentation of the teachings of only seven of the Hebrew prophets—Amos, Hosea, Isaiah, Habakkuk, Jeremiah, Haggai, and Zechariah, with the last three chapters devoted to a discussion of how Jesus fulfilled the prophetic ideal. Mr. Baker interprets the prophets' messages in the light of modern times and skilfully applies their truths to present-day problems. The book is replete with scintillating passages of artistic beauty. This man has something to say to the present generation, and he can say it with consummate skill and power.

CHARLES T. FRITSCH

The Bible: The Book of God and of Man, by James A. Montgomery. Ventnor Publishers, Inc., Ventnor, N.J., 1948. Pp. 108. $2.75.

A few years ago Professor Montgomery reached his eightieth year. His many years of teaching at the Graduate School of the University of Pennsylvania and at the Philadelphia Divinity School together with an amazingly painstaking and wide scholarship have earned for him the title of "Nestor of American Old Testament scholarship." His commentary of the book of Daniel in the *International Critical Commentary* series is generally rated as one of the greatest English commentaries on any Biblical book ever to be written. His Commentary on the Books of Kings is to be published in the same series, and will undoubtedly constitute the crown of his scholarly achievement.

This little book by Dr. Montgomery is not intended to parallel his scientific works. It is a book intended for pastors and laymen. It is a simple confession of faith. It is not so much the scholar who is here speaking as the aged Episcopal rector reflecting on the Book to which he had devoted so many years of study. It is a testimony of faith when he entitles the book *The Bible: The Book of God and of Man.* For the author the Bible is the book in which God shows himself in history, in nature and in men.

The book is divided into seven chapters. After a *Survey of Contents of the Bible*, the author deals with *The Revelation of God in History* and *The Bible: A Book of Humanity.* In somewhat more detailed fashion he then treats various *Men and Women of the Old Testament and the Apocrypha* as well as *of the New Testament.* Chapter 6 on *The Ego of the Psalms* constitutes in the reviewer's opinion one of the most interesting chapters in the book, dealing as it does with the revelation of God as expressed in the piety of the Old Testament saint. The book concludes with a section on *The Revelation of God in Nature.*

The busy pastor is often disappointed with the dry and dusty learning of scholars. This book will demonstrate to him that great scholarship need not be a deterrent to humble piety—rather it can stimulate it.

JOHN WM. WEVERS

Ugaritic Mythology: A Study of its Leading Motifs, by Julian Obermann, Yale University Press, New Haven, Conn., 1948. Pp. xxiv, 110. $2.75.

Dr. Obermann, Professor of Semitic Languages at Yale University, is no stranger to Ugaritic Studies. He is perhaps best-known for his discovery of the use of *l* for sentence negation ("Sentence Negation in Ugaritic," *Journal of Biblical Literature* LXV, 233ff.). This new work of Prof. Obermann, like his recent *How Daniel was Blessed with a Son* (*Journal of the American Oriental Society* LXV, Supplement No. 6), is a stimulating approach to a difficult text. Here he directs his attention to the Baal building saga.

The title of the book was perhaps somewhat unfortunately chosen. The book does not deal with the general subject of Ugaritic mythology, nor is it a study of its leading motifs. Only the motifs found in the building saga are actually dealt with. One looks in vain, for example, for a discussion of the dying and rising god in connection with the fertility cult, surely a leading motif in Ugaritic mythology. Furthermore, the author is dealing with a difficult text, and to say that "only such text units have been adduced, to serve as direct or indirect witnesses to the analysis, as could be translated from beginning to end and in every particular" (p. xxii) is misleading. It is true that the author suggests translations for his texts, but the

translations are by no means assured, and in the opinion of the reviewer faulty in many places.

For example, on pp. 7-12, the author deals with 16 lines of a text (5 AB III) in which he finds the marriage of Baal as a leading motif. Actually it is doubtful whether the passage has anything to do with betrothal. Rather it deals with the presentation of an oblation. The author proves his point by translating the words *ks qdš* in an unproven technical sense as "cup of betrothal." Clearly the phrase merely means a "holy cup" used for libation. Furthermore, in the same passage he translates the verb *y'šr* "he felicitates" as though it were cognate with the Hebrew *'šr* "to be happy." But the *'ayin* can not possibly equal the *'aleph*. The word merely means "to pour out (a libation)" as proven by the parallel verb *šqy* "to give to drink." In another passage the verb with its cognate noun is parallel to *dbḥ dbḥ* "to sacrifice a sacrifice." In line 20 the well-known word *gzr* is translated as "aloud." But the word is most common. In the Aqhat story it invariably means "hero," whereas in the non-literary texts it often refers merely to a "lad," which is the case here.

Instances of unfortunate translations and dubious analyses can be found in other parts of the book as well. For example, in note 25b (p. 18) the word *lbum* is analyzed as *l-bu-m*, and *bu* is combined with the Arabic *bī'ah* and *mabā'ah* (abode, domicile). Aside from the fact that *bt* would be expected, the analysis is impossible, since the dative is demanded after the preposition *l* and the word would read *lbim*. To mention but one more illustration, the Akkadian word *awātu* (or āwatu according to the newer spelling) is generally accepted as the cognate of Ugaritic *hwt* (both meaning "word"). Yet on p. 50 it is suggested that the Ugaritic *at* is cognate with Hebrew *'ôt* "and undoubtedly also of Akkadian *awātu*." But the initial *'aleph* of the Akkadian word cannot represent both an *'aleph* and a *hê* at the same time.

On the other hand, it must be said that Professor Obermann was working with a difficult text. He is to be commended for his willingness to deal with it. The book is interestingly written, excellently arranged, and well-indexed, containing not only an index of the Ugaritic vocables and of subjects, but a complete repertory of the text units treated. It is a joy to work with a book so admirably arranged.

JOHN WM. WEVERS

Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society & Nature, by Henri Frankfort. The University of Chicago Press, Chicago, 1948. Pp. xxv, 444. $5.00.

One of the most popular subjects for research in recent years has been the problem of divine kingship. What position did the king assume in relation to the triad: gods, people and land? Was the king divine or human, and if divine, was he on equal terms with the gods, and accorded a place of worship? Professor Frankfort's learned study marks another contribution to an already large literature on the subject.

The author, Research Professor of Oriental Archaeology at the University of Chicago, recently contributed to, and edited, *The Intellectual Adventure of Ancient Man* (cf. *Princeton Seminary Bulletin* XLI, No. 3, p. 48).

Dr. Frankfort is first of all an archaeologist, not a linguist. He freely admits that the world of cuneiform is closed to him and that his knowledge of Egyptian is not sufficient to warrant independent judgment of moot points of grammar. Whether a scholarly interpretation of texts is possible without a thorough acquaintance of the languages in which they are written may be disputed. On the other hand, this does not necessarily vitiate the fundamental thesis of the book.

As in the earlier volume mentioned above, this book is an attempt to understand the mythopoeic thought of the pre-logical (pre-Greek) peoples, in this case with respect to the concept of kingship.

The book is divided into two main sections, the first dealing with Egypt, the second with Mesopotamia. The section on Egypt is divided into four parts, namely, "The Founding of Kingship," "The Functioning of Kingship," "The Passing of Kingship" and "Kingship and the Divine Powers in Nature." Book II is similarly divided except for the omission of a section on "The Passing of Kingship."

The author avers that the place and position of the king in the two societies is radically different. Ancient Egypt identifies the king with the gods. Egyptian society is essentially a static order in which everything is under rigid and regular divine control. Between the gods and nature and people

stands the divine king. As such, the kingship is an essential part of the order of creation. The king is identified with Horus (the falcon-god), son of Osiris (the god of the dead). When the king dies, his son, already appointed co-regent before the king's death, accedes to the throne at the time of the next sun-rise. Thereupon the dead king becomes Osiris, and the new king in turn becomes Horus. In other words, the myth of the dying and rising god (Osiris) is identified with kingship.

In Mesopotamia kingship is not considered part of the essential order of things, but rather a social institution. There also the king stands between the gods and his people, but not as a divine being in his own right. He is rather a mortal chosen in the assembly of the gods and endowed with divine graces and powers. But throughout it all he remains a human being obliged to a threefold task of administering the affairs of the realm, interpreting the superhuman (signs, oracles and dreams) to the people and representing the people to the gods. In no way is the king to be considered divine. Accordingly the Babylonian myth of the dying and rising god (Tammuz) is not primarily associated with kingship, but with vegetation and the annual change of seasons. Only secondarily is the renewal of kingship involved in the atonement rites at the beginning of the New Year's Festival.

The Hebrew conception of kingship was completely different from either the Egyptian or the Mesopotamian according to Frankfort. The relation between God and his people was one of choice, and kingship was merely a secular institution. Otherwise the prophetic polemic against the kings throughout Israel's history would have been impossible. The present reviewer doubts whether the complete dissociation of Egyptian and Babylonian influences from the Hebrew conception of kingship is quite as clear-cut as the author maintains. This, however, is not the main contention of the book, the Hebrew conception being dealt with in more or less summary fashion in an eight-page Epilogue.

After reading this book the reviewer looks forward to Frankfort's forthcoming publication *Ancient Egyptian Religion: An Interpretation.*

JOHN WM. WEVERS

Geschichtliches und Uebergeschichtliches im Alten Testament, by Otto Eissfeldt (being Vol. 109, No. 2 of *Theologische Studien und Kritiken.* Beitraege zur Theologie und Religionswissenschaft, edited by O. Eissfeldt and Gerhard Heinzelmann). Evangelische Verlagsanstalt, Berlin, 1947. Pp. 56.

The author, Professor of Old Testament at the Martin Luther-Universitaet in Halle-Wittenberg, has combined three lectures which were given during the past few years for pastors in Saxony under the above title. Each of these three essays attempts to show the basic continuity of the Old and New Testaments from a particular point of view.

The first essay deals with the concepts of "people" and "church" in the Old Testament. The term "church" is used broadly as of the *religious organism,* rather than in a strict New Testament sense. In the pre-prophetic age (before the time of Elijah) church and state were coincidental. God is the guardian of his people at all times; he goes to battle for them (cf. Num. 10:35f., also Jdg. 5). Not only does God will the people's welfare, but whatever contributes to it is looked upon as right, as *divine* right.

With the rise of the prophets, however, the people as a nation were no longer completely identified with the people as a religious organism. Baalism under Ahab received official approval and support, and found at the same time unrelenting opposition in Elijah and the later prophets. The battle of Yahweh carried on by the prophets was no longer a national but a religious struggle. According to the prophets, because Israel was the object of special divine choice, it must receive the greater punishment for its sins (Am. 3:2). Heathen rulers and nations were to be used as divine instruments for the chastisement of Israel. Yahweh's power and sovereignty extended beyond the confines of the holy land.

In the post-prophetic age "people" and "church" stand next to one another as independent realities. Particularly under the influence of Deutero-Isaiah, the "church" is no longer viewed as physical Israel, but as true Israel "born of the spirit." Individual piety and the universal rule of Yahweh are leading motifs in the later writings of the

Old Testament. It is this concept of "church" which is carried forth into the New Testament. The New Testament concerns itself almost exclusively with the "church," and only incidentally with the "people."

Does this render the ancient concept of the identity of church and state meaningless for present day Christianity? By no means. First of all, the Old Testament concept is preparatory and propaedeutic for the New Testament understanding, and secondly, it clearly shows that a national religion which promotes chauvinism can never find response in the hearts and minds of New Testament Christians.

The second essay on "The concept of 'eternity' in the Old Testament" and the third on "Is the God of the Old Testament also God of the New?" constitute similar attempts at a New Testament understanding of the Old Testament and illustrate the continuity of the Testaments as well as the imperative for Old Testament studies in the contemporary age.

JOHN WM. WEVERS

Ugaritic Handbook, by Cyrus H. Gordon (*Analecta Orientalia* 25). Pontificum Institutum Biblicum, Roma, 1947. Pp. 283. $10.75.

The most important archaeological find of this century as far as Old Testament studies are concerned is without doubt the discovery of the Ugaritic tablets at Ras Shamra. In the latter part of 1928 some Arab peasants accidentally stumbled upon an ancient burial on the northern Syrian coast at Ras Shamra. This news soon reached the authorities with the result that a French archaeological expedition began excavations at the site in the spring of 1929.

The most exciting find was uncovered when the temple library of the kingdom of Ugarit was opened. (This kingdom flourished around 1400 B.C.) Numerous clay tablets written in a hitherto-unknown alphabetic cuneiform script were found, and scholars immediately began to work at their decipherment. These texts have successively been published in photostatic reproduction, transliteration, translation and critical notes mainly by Chas. Virolleaud in the journal *Syria*.

By far the most important of the tablets were the so-called poetical texts unearthed in the excavations of 1930, 1931 and 1933. These consist of three epic texts named after their respective chief heroes, Aqhat (sometimes this is called Daniel), Baal and Keret. Their importance for O.T. studies is being realized more and more until today an O.T. scholar hardly feels that he is fully trained unless he has done some work on these texts.

First of all, their significance is linguistic. Ugaritic is a Semitic language, being related to Hebrew, Aramaic, Arabic, Akkadian, *et al.* The fact that it is intimately related to the Hebrew of the O.T. has led some scholars to speak of it as proto-Hebrew, an incorrect designation now generally abandoned in favor of proto-, or early, Canaanite. Whatever its exact classification be—and that is still by no means certain—it has cleared up many grammatical and lexicographical questions in the O.T. Formerly exegetes were inclined to look upon unexplained and difficult forms as errors and to emend them; now many of these so-called impossible forms have been seen to be primitive Canaanite (if not primitive Semitic) constructions, and not errors at all.

Furthermore, the poetic texts have given us new insights into the structure of Hebrew poetry. The various types of parallelism, poetic figures and allusions,—many of these find earlier expression in these Ugaritic mythical texts.

Finally, their content is of great importance in helping to understand the culture and religion of Canaan itself—the Canaan into which the Israelites came as invaders from the desert and in which they settled. The books of Judges, Samuel and Kings, the eighth and seventh century prophetic polemic against Baalism and other Canaanite practices, all these now take on a new color.

The literature on Ugaritica is by now extensive. In 1940 Professor Gordon had published his *Ugaritic Grammar* (*Analecta Orientalia* 20), and by now it is already "out of date." Up to the present it was the only Ugaritic grammar in existence, but it was not only unobtainable, but so much new material has since been discovered, and so many scholars have put forth their best efforts at interpretations, that a new and more complete grammar was much needed. This need has been amply met by the work under review.

The *Ugaritic Handbook* is divided into three parts. Part I consists of a completely

rewritten revision of his earlier work. Beginners in Ugaritic will find the paradigms included at the end of this section helpful in learning the language. Part II is entitled "Texts in Transliteration." All the Ras Shamra texts which have thus far been published are included in transliteration in the order of their publication. (These texts were first published in *Syria* or in the *Revue d'assyriologie.*) This section may be purchased separately for class room work. Formerly Ugaritic students were forced to consult a dozen large tomes for the texts—now it is all compactly contained in 62 pages within one volume. Every O.T. scholar owes Dr. Gordon a debt of gratitude for this part alone. Part III is a "Comprehensive Glossary." Every word occurring in the texts, whether its meaning is known or unknown, is listed for the sake of completeness. Etymologies are often attempted, some of which may not be immediately acceptable to all scholars, since they reflect Gordon's belief in a more intimate relation between Egyptian and the Semitic languages than is commonly held today.

Dr. Gordon is at present professor of Akkadology and Egyptology at Dropsie College in Philadelphia. He is ranked by many, if not most, scholars as the leading Ugaritic authority in the world as well as one of the foremost Comparative Semitists. As such he was uniquely fitted to write this Handbook, which task he has done excellently. Everyone who wishes to be abreast in O.T. studies will find this an indispensable handbook in the fascinating field of Ugaritica.

JOHN WM. WEVERS

Paul and Rabbinic Judaism. Some rabbinic elements in Pauline Theology, by W. D. Davies. S.P.C.K., London, 1948. VIII, 376 pp. 27s.6d. net.

Dr. Davies, who is Professor of New Testament Studies at the United College, Bradford, Yorks, has given us a most valuable and solid treatment of a number of central Pauline concepts. Over against the widespread tendency on the part both of Christian and Jewish scholars, to consider Paul's theology as an Hellenization of the original Palestinian Gospel, Dr. Davies reaches the conclusion that the peculiarities of Paul's views are to be explained as the outcome of his rabbinical training. Any Hellenistic elements, which may be found in his thought, would simply confirm the fact that the Judaism of his days had entered into all kinds of contact with Hellenism. The work is based upon a very comprehensive study of theological monographs—his bibliography mentions almost 250 titles—and refers constantly to the rabbinic sources. Subjects dealt with, are, e.g., Flesh and Sin, the first and the second Adam, the old and new Israel, the old and the new Man, the Resurrection. The author develops in a very fair way and to some length the views of those who argue for non-rabbinical sources of Paul, and then presents the related rabbinical material and the way in which it may have influenced Paul's thinking. Since in a good number of instances no direct parallels to Paul's ideas can be found in the rabbinical literature, the author has at times to reason from broad analogies and the general structure of Pauline thought. With all the interest focussed on the Jewish sources the book leaves thus at times the impression that there was no originality in Paul, and that his conversion led him but to the restating of his Pharisaic views. But to my knowledge there is no book that in a more comprehensive and equally competent way introduces the student to all the problems related to Paul's rabbinical outlook.

In the whole the author has succeeded in proving the essentially Hebraic character of Paul's theology. This fact is very important for the exegesis of the Pauline letters, because it requires an interpretation that is in full harmony with the outlook of the Old Testament. One is therefore surprised to discover that Prof. Davies goes at times far afield for rather doubtful psychological explanations of Paul's views, when the Old Testament offers a legitimate clue. The central rôle, for instance, which Paul ascribes to Israel, is interpreted as an inconsistency of a "nationalist," while in fact it is due to the *heilsgeschichtliche* outlook of the apostle who believed that God was in earnest in his dealing with the Fathers no less than he was in sending the Christ. Similarly, in the discussion of the Resurrection, where as elsewhere the author follows closely the views of Prof. C. H. Dodd, he interprets the heavenly pre-existence in a Platonic sense that is to say, as eternal presence. More likely, however, Paul shares the Biblical view, according to which the heavenly realities are not

static ideas but rather working forces or causes, which all the time operate upon this earthly world in a teleological way. Thus everything in this world is moving toward them, and above all toward Christ (e.g. Col. 1:16). Yet they do not enter into an actual (i.e. causal) relationship with this world before their appointed time, so that the Incarnation, e.g. takes place in the "fulness" of time. For the same reason the revelation of our glory (Col. 3:4) is not the public announcement of a fact that was real in the past, but rather it will be a new event, though we have that glory "laid up for us in heaven" already now (Col. 1:5). Consequently I fail to see an "unconscious ambiguity" between the views of the resurrection found in 1 Cor. 15, on the one hand, and 2 Cor. 5:1ff., on the other. Rather the believer has, as it were, the new resurrection body already now, inasmuch as he is moving toward its impartation with a divine necessity, but the fact will not be "actualized" before the Parousia of the Lord.

Otto A. Piper

The Groundwork of the Gospels by R. O. P. Taylor. Blackwell, Oxford, and Macmillan, New York, 1946. XIII, 151 pp. $2.50.

The Problem of the Oral Tradition underlying the Gospels has been the subject of considerable study in past years. In this work, by the late vicar of Ringwood, Hants, published by Canon L. Hodgson, Oxford, a good deal of the pertinent material has been collected and interpreted with clear common sense and on the basis of similar phenomena experienced by the author. The Anglican scholar holds that the Synoptic Gospels are most reliable documents because the earliest of them, Mark's, not only goes back to information furnished by Peter but also presupposes the practice of a type of teaching which was devised to preserve the lessons in their original form.

Mr. Taylor rightly points out that the prevalent modern views concerning the origin of the gospels are utterly mistaken when they assume that the gospels were written at a time when only little material dealing with Jesus' ministry was available, and that that material had been grossly altered by the Christian Church. It is a well-known fact that the term "tradition" (paradosis) in those days did not designate informal and doubtful knowledge of the past but rather authoritatively formulated records, which had been handed down from generation to generation with great care. Similarly, when Papias or Justin speak with reference to the gospels of "things remembered" the phrase actually refers to reports which had been learned by rote and were known in the same form to all the Christians. Mark and Silas, whom the New Testament calls "ministers," as also the "ministers of the world" mentioned in Lk. 1:2, were teachers whose task consisted in aiding the new converts to memorize the Christian paradosis. The very fact that the formulation of the Gospel tradition took place at an early date and that its teaching was critically watched not only by the eyewitnesses among the believers but also by the fiercest enemies of the new religion makes it practically certain that no arbitrary transformations and additions were possible as are postulated by Form Criticism.

Thus far the author will find wide acclaim for his views. He has provided a most helpful and valuable collection of material on the subject of "tradition" and on the teaching methods of the early church. Further study will have to implement his views by investigating such phenomena as the doublets in the Synoptic Gospels, and traces of primitive catechisms both in the Epistles and Gospels. His work is of lesser value, however, when the author approaches the question whether or not Jesus originally taught in Greek. Here he dismisses the evidence for the Aramaic too hastily, and without sufficient reason he transforms the possibility that Jesus at times may have spoken Greek into the assertion that this was his common way of teaching. Since he is so anxious to trace the Greek tradition of the Gospels back to Jesus himself he leans too one-sidedly on the analogy of Greek forms of instruction and practically ignores the rabbinical method though Jesus and the earliest disciples certainly moved in that sphere rather than in that of the Greek rhetoricians. Three papers on the Paracletes, the Devil as Accuser, and Outsiders, which are appended to the volume, are interesting and suggestive but have little to do with the principal argument.

Otto A. Piper

Calvin's Commentaries. Reprints of the Edinburgh Edition of the Calvin Translation Society. Wm. B. Eerdmans, Grand Rapids, Mich.

The publication of this work, the first volume of which was reviewed in the last issue of this Bulletin, p. 57f., makes rapid progress. The commentaries leave the press at a rate of one to two each month. Except for Romans and the first section of Genesis, the price is $3.50. The two last mentioned ones cost $4.50 each. By the end of 1948 the following volumes will be available: Romans; Hebrews; Corinthians (2 vols.); Galatians and Ephesians; Philippians, Colossians and Thessalonians; Pastoral Epistles; Catholic Epistles; Genesis (2 vols.); Isaiah (4 vols.); Ezekiel (2 vols.); and Daniel (2 vols.). Romans, Genesis and Isaiah are particularly to be recommended. Pastoral and Catholic Epistles are relatively light.

OTTO A. PIPER

Luther and Church Music, by Paul Nettl. Translated by Frida Best and Ralph Wood. Muhlenberg Press, Philadelphia (1948). IX, 174 pp. $2.25.

Not all readers of this slender volume may agree with all the views entertained by the former professor of musicology at the University of Prague, now professor at Indiana University, but all lovers of church music will be grateful to Dr. Nettl for this profound and luminous interpretation of Protestant church music. Unlike other writers on the subject, who content themselves with a description of the development of techniques and principles of composition and their influence upon religious music, the author, following hints given by Wilhelm Dilthey, shows how it was out of the Protestant experience of faith that Luther's own compositions were born, and that from his understanding of God's purpose he assigned its definite place to music in the worship of the church. In the author's opinion, it was the emphasis placed upon the transcendental nature of God and the suspicion, in which earthly pleasures were held, which prevented Calvinism from developing a church music of its own beyond the psalm singing. Luther's positive attitude toward music, on the other hand, by which he regarded it almost as a means of grace, led to the glorious development from Johann Walther and Praetorius over Johann Crueger and Schuetz to Joh.Seb.Bach, to mention only the most outstanding of a few hundred remarkable composers and organists. Their deep religious convictions enabled them, while adopting all the innovations of rapidly changing musical techniques and forms to give adequate expression to their faith over against the worldly music of the Renaissance and the Baroque age no less than the formalism of Catholic church music in the period of the Counter Reformation. In accordance with the nature of Luther's piety the characteristic feature of Lutheran church music is the combination of authority and diversity, expressed in the combined use of the objective chanting of the Scripture, and the subjective singing of the hymn in Luther's orders of worship, in the Lutheran chorale with the one leading voice surrounded by the figural music of the other voices, in the cantatas and Bach's great Passions with their alternation of the objective recitatives and the subjective arias and choruses.

This whole volume is centered around Luther and Bach. According to the author's thesis, Lutheran church music came to an end with the cantor of the Thomaskirche in Leipzig. What followed was no longer music rooted in the Word and performed for the glory of God but rather subjective effusion of emotions and illustration of spiritual experiences. While primarily concerned with interpretation Dr. Nettl furnishes in this volume a condensed history of church music from the Middle Ages to Bach. His endeavour to present a solid historical basis for his interpretation will at times tempt the author to be too generous in the display of his learning. But the reader must admit that it is through the presentation of these technicalities of composition and instrumentation that he is guarded against vagueness and gratuitous generalizations. The book is written in a very delightful style, which has not suffered by the translation. The work makes a real contribution not only to musicology but also to church history. It is to be hoped that the trend of studies thus inaugurated will be continued by theologians. Dr. Nettl's contention that with Bach Protestantism ceased to be a decisive factor in music deserves serious consideration, too. If true

this fact would demonstrate from a new angle, that once the equilibrium of the subjective and the objective factors was lost, Protestantism was no longer capable of moulding the civilization of its environment.

OTTO A. PIPER

The Protestant Era, by Paul Tillich. Translated and with a concluding essay by James Luther Adams. University of Chicago Press, Chicago (1948). XXIX, 323 pp. $4.00.

Probably more clearly than its predecessor, the volume on the Interpretation of History, the collection of eighteen articles united in this book presents a total picture of the breadth and width of Tillich's powerful mind. These essays cover a wide range of subjects. The five sections on Religion and History, Religion and Culture, Religion and Ethics, Protestantism, and the Present Crisis, are indicative of the author's many different interests and his firm hold on contemporary problems. Most helpful is the autobiographical introduction at the beginning of the book, because it makes clear that during the twenty years covered by these articles their writer has not changed his basic position. The teacher of the philosophy of religion and the political fighter, who had taken such an active part in the shaping of German mentality in the pre-Hitler days, has brought the same outlook to the completely different American scene. What Tillich stands for, he now calls the Protestant Principle. To him, it is both objective and subjective. He finds underlying history a creative urge which works restlessly and incessantly for a harmonious synthesis of the antagonistic tendencies of this world. Therefore man too must work in that direction, always critical of what is, and always confidently believing in that which is necessarily to come. It is the combination of these two elements that makes Tillich's views so attractive to people who have the intellectual ability to follow his close reasoning. With the vision of the goal constantly before him he is a realistic and searching critic of the present age, who discovers the marks of death in much that to the naïve contemporary seems to be healthy. But it is this vision, which also adds both an element of confident hope and a moral incentive to his criticisms. No matter how confused things may look to our bewildered eyes, it is a new star that is to be born out of the chaos. Tillich's is a philosophy of eternal youthfulness that is bound to make a special appeal to those who are, or want to be, young.

The title of the book is somewhat misleading. The Protestantism, to which Tillich refers, is only loosely connected with what people commonly understand by that word. According to Tillich, the reformers' great merit consisted in giving renewed emphasis to the principle of creative criticism, which in itself is as old as human thinking itself, which even in our days is found in non-Protestants and non-believers no less than in members of the Protestant churches, and which will survive the probable collapse of historical Protestantism. This volume bears again witness to the fact that Tillich is one of the deepest and most powerful thinkers of our age, but it also shows with convincing clarity that his thinking moves constantly on the fringe of historical Christianity, and that not unfrequently it succumbs to the temptation of substituting an historical law for the work of the historical Saviour.

OTTO A. PIPER

The Gospel of Suffering and the Lilies of the Field, by Søren Kierkegaard. Transl. by David F. Swenson and Lillian M. Swenson, Augsburg Publishing House, Minneapolis (1948). 239 pp. $2.75.

This volume contains two sections of one of Kierkegaard's later works, entitled *Edifying Discourses in Various Spirits*. Its first section was translated some years ago by Prof. Steere under the title *Purity of Heart*, and is not reproduced here. The two remaining sections are very unequal in character. The *Gospel of Suffering* reflects K's bitter experiences in his polemics with the magazine *Corsaire*. He goes out to show that for the true Christian suffering is both inevitable and an honor. While the seven discourses which form this section are based upon Biblical texts, their exposition discloses, nevertheless, the narrow horizon of a modern Elijah, who in his disappointment holds that he is the only believer left in this world, whilst the whole visible church seems to him to have abandoned its first love, and

the invisible church seems to belong to the past only. It is obvious that in these discourses Kierkegaard is the slave of his emotional excitement, and his ideas, despite their clarity and consistency, are therefore purely abstract speculations about the certainty of eternal joy to be obtained once this life is over. The idea of "reflection," which is so prominent in the *Gospel of Suffering* is not the re-flection of the praying heart but rather intellectual consideration. There is nothing of the joy of Christian fellowship, or the New Testament combination of suffering with service.

Quite different in outlook are the three discourses that form the delightful treatise on *What We Learn from the Lilies of the Field and the Birds of the Air*. True enough, the individualism of the former treatise is present here, too, but this time without any trace of resentment. This little work is one of the gems of devotional literature, and it will be cherished long after much of Kierkegaard's other work has fallen into oblivion. K. points out the loving wisdom of Christ, who uses the art of diversion to lead the sorrowful away from himself to the divinely wrought marvels of nature. Lily and bird will turn our hearts towards God. They teach us the infinite wealth and grandeur of human existence. We have every reason to be content to be ourselves, just as we are, when we realize what it means to be a human being, i.e. a creature who in addition to all the gifts of his natural equipment is capable of worshipping God and aware of His anxiety, one who becomes utterly free and independent, because he no longer depends on anything but God. The translation has masterfully succeeded in bringing out the tender poetry of these latter discourses.

OTTO A. PIPER

The Holy Spirit and the Gospel Tradition, by C. K. Barrett. New York: The Macmillan Co., 1947. Pp. 176. $4.50.

The author of this excellent monograph gives careful and detailed consideration to the problem that, although the Acts of the Apostles and the Pauline Epistles emphasize the part which the Holy Spirit played in the formation and the growth of the early Church, Jesus in the Synoptic Gospels refers only infrequently to the role of the Spirit. Why is this so? Does it mean that there was a gulf between Jesus and the community which later professed allegiance to him? Is it possible to believe that the Church's faith and experience were in any way connected with Jesus? To these questions quite diverse answers have been proposed—from St. John's comment that "the Spirit was not yet, because Jesus was not yet glorified" (John 7:39) to the theory of Hans Leisegang (in his book *Pneuma Hagion*) that the concept of the Spirit in primitive Christianity originated in Greek mysticism.

After a detailed, intricate, and painstaking argument, very lucidly worked out, Barrett comes to the conclusion that John's comment "is the last word that may be said about the Holy Spirit in the Synoptic Gospels" (p. 162). In substantiating this conclusion, the author discusses the evidence in the first three Gospels which refers to the Spirit, namely the narratives of the birth of Jesus, his baptism, his conflicts with evil spirits in the temptations and acts of exorcism, his miracles, and his prophetic activity. Barrett finds that all these narratives involve the presence and power of the Spirit, but at the same time the Evangelists subordinate the role of the Spirit to Jesus' Messiahship. Since, however, the Messiahship was a secret during Jesus' earthly ministry, made known only to those to whom the Father was pleased to reveal it (Matt. 16:17), the concomitant activity of the Spirit in and through God's Messiah could not be represented as occupying a prominent place in his ministry. During the period of the humiliation and obscurity of the Messiah, the general gift of the Spirit would have been inappropriate; it would have divulged the secret of Jesus' Messiahship. The bestowing of the Spirit belongs to the time of the vindication of the Messiah and the manifestation of the Messianic Kingdom.

Along lines such as these, but with much fuller and more ramified arguments, Barrett grapples with one of the central problems of the New Testament. Even when one occasionally disagrees with the judgment of the author in weighing the evidence, this book serves to quicken and direct the reader's own thinking on fundamental spiritual experiences in the early Church.

BRUCE M. METZGER

The Disobedient Spirits and Christian Baptism, by Bo Reicke. Copenhagen: Einar Munksgaard, 1946. Pp. 275. Price 12 crowns.

The Unity of the Church in the New Testament; Colossians and Ephesians, by Stig Hanson. Copenhagen: Einar Munksgaard, 1946. Pp. 197. Price 10 crowns.

These two monographs comprise volumes 13 and 14 respectively of *Acta Seminarii Neotestamentici Upsaliensis*, edited by that energetic and stimulating teacher of scholars, Anton Fridrichsen. Though both books were written by Scandinavians, their English diction is of a surprisingly high quality, and the typography has been beautifully and accurately executed. It may be stated at the outset that each book represents a comprehensive and definitive statement of its subject, worked out in a thoroughly scientific way.

Reicke deals with one of the most difficult and perplexing passages in the New Testament, I Peter 3:19. Many are the problems that arise from a consideration of this verse. Are "the spirits in prison" angels or the souls of the dead? When did Christ preach to these spirits—in a pre-incarnate state through Noah to his impenitent contemporaries, or during the period between His death and resurrection? What was the nature and subject matter of the preaching, and what were its results? In view of the widespread disagreements among theologians of all times over this passage, it is not to be expected that Reicke's discussion, broad and comprehensive though it is, will permanently answer all the questions which this verse provokes.

One of the chief merits of Reicke's investigation is the placing of the verse in its larger context. The author is also to be congratulated on his unequivocal stand against the textual emendation which inserts the word "Enoch" as the subject of the verbs "went and preached." (Goodspeed and Moffatt, for example, boldly adopt this groundless conjecture in their modern English translations.) On the other hand Reicke's view that "the spirits in prison" are the fallen angels and their descendants, which he thinks are mentioned in Genesis 6:1-4, seems to be based on a one-sided interpretation of the term "sons of God" in Genesis 6. Again, in his consideration of the history of the Augustinian interpretation of the passage (that the pre-incarnate Logos preached through Noah to his unbelieving contemporaries), Reicke gives too little attention to the predominating influence which it has had among Reformed theologians (in more recent times, for example, Charles Hodge, S. D. F. Salmond, James Orr, etc.).

After reading and learning much from this scholarly volume, one may yet be compelled to echo the honest words of Luther, "I confess that I do not know exactly what St. Peter meant."

Hanson's Biblical-theological treatise is set in the framework of world history. The primal unity in the beginning at the creation was subsequently broken by disunity in the opposition between God and idols, between Israel and the Gentiles, and, at bottom, between God and Satan. By various stages partial unity has already been achieved, but complete unity is of an eschatological character which will not be realized until the end of time. The partial unity in the people of Israel will be consummated in the New Israel when the world will be a unity under one Lord. The Old Testament foregleams promising this ultimate unity are fulfilled in the teaching of Jesus regarding the new unity in the Son of Man. It was left to Paul to work out in the greatest detail the implications of the elect as constituting the body of Christ. After analyzing the teaching of Paul on the unity of the Church as seen in baptism, the Lord's Supper, the ministry, and the Spirit, Hanson comes at last to consider the special subject of his book, the unity of the Church in Colossians and Ephesians.

The passage in Colossians to which Hanson gives his major attention is 1:14-23, subjecting it to a microscopic examination. He concludes that, "As reconciler Christ is both the vertical and the horizontal bond of unity of the Church" (p. 119). As is well known, the Epistle to the Ephesians speaks of the Church under the figures of a building, a body, and a bride. Hanson develops the rich teaching of the Epistle regarding these three images in a most suggestive and illuminating way. For example, after a careful analysis of the key word in Eph. 1:10, he summarizes, "*Anakephalaiosasthai* [in this verse] is an expression of the cosmic unity

in Christ. The universe was comprehended in Christ as its *kephalaion*: Christ is the sum of the universe. As its representative He is at the same time the totality of all things. . . . In the atonement He represented the world, and restored the original unity of cosmos" (p. 126).

The author brings his book to a close with a brief consideration of the teaching of the unity of the Church in the Fourth Gospel and in Ignatius. As can be seen from this survey of the contents of Hanson's book, the reader will find a great theme worked out on a broad scale, with many rewarding exegetical and theological insights.

BRUCE M. METZGER

The Psychiatric Study of Jesus, Exposition and Criticism, by Albert Schweitzer. Translated and with an Introduction by Charles R. Joy. The Beacon Press, Boston, 1948. Pp. 81. $2.00.

For his M.D. degree in 1913 the many-sided genius, Albert Schweitzer, wrote a dissertation on "The Psychiatric Study of Jesus." The reasons why Schweitzer chose to deal with the sanity of Jesus are not far to seek. For over a decade he had been engaged in the study of the life of Jesus and was thoroughly conversant with hundreds of German and French books on the subject. Again, several authors—a German, Georg Lomer (pseudonym, de Loosten); a Frenchman, Charles Binet-Sanglé; an American, William Hirsch; a Dane, Emil Rasmussen—had recently psychoanalyzed Jesus and had found him to be suffering from some form of paranoia, either megalomania (hallucinations of grandeur) or some other type of mental derangement. The immediate reason, however, as Schweitzer himself discloses, was that he felt it his duty to examine these hypotheses inasmuch as his own published works were in part responsible for them—for he had concluded that Jesus died a disillusioned apocalyptist who had confidently expected that the end of the age was imminent and that he could, by his death, force the hand of God in speedily consummating the Kingdom of Heaven on earth.

Schweitzer first sets forth the details of the psychiatric theories regarding Jesus' mental illness, and then evaluates the material and methods of those whom he is criticizing. His strictures are chiefly three. (1) On the whole the psychiatrists who have dealt with the subject have proceeded quite uncritically, accepting without question material from all four Gospels; (2) they have been ignorant of the messianic speculations of the inter-Testamental period and therefore judge apocalyptic imagery according to the rationalistic standards of the present century; and (3) in spite of the lack of detailed historical information and while relying largely on hypothetical symptoms, they attempt to diagnose a Man whom they cannot question in person, a procedure which is far from scientific. Schweitzer observes that hallucinations are not to be found only in the mentally ill, and he argues that the high estimate which Jesus had of himself and perhaps the hallucination at his baptism (which are the only symptoms of hallucination which he is willing to acknowledge as historical) fall far short of proving the existence of mental illness.

Though Schweitzer successfully answers the psychoanalysts of Jesus, his own position is far from satisfactory. He attempts to save the sanity of Jesus without accepting the implications of his divine self-consciousness. It is really undeniable that Jesus spoke and acted in such a way that the author of the Fourth Gospel, at the end of the first century, could epitomize his Lord's estimate of himself in the words, "I and my Father are one" (John 10:31). This claim is either true or false. Now, if it was false, Jesus either knew that it was false or did not know it. In the former case he was a liar; in the latter, he was crazy. These are the only two conclusions open to one who denies the truthfulness of Jesus' own high estimate of himself.

The present English rendering of Schweitzer's thesis was made by an American admirer of the great Alsatian medical missionary and musician, Charles R. Joy, the editor of a recent anthology of Schweitzer. Dr. Winfred Overholser, president of the American Psychiatric Association and editor of the *Quarterly Journal of Psychiatry and Neurology*, contributes a Foreword. The translator states that his is the first English rendering, but he thereby shows that he is unaware that in 1913 W. Montgomery, the translator of Schweitzer's *Quest of the Historical Jesus* as well as others of his books, published an English rendering of the medical disserta-

tion entitled "The Sanity of the 'Eschatological' Jesus" in the British periodical, *The Expositor*, VIIIth series, vol. 6. In several instances one observes that Joy's translation lapses into infelicities or even outright error. Thus, on page 50 Joy's rendering, "Contemporary Scriptural knowledge, so far as we know, did not express itself on this question [regarding the relation of the Enochic Son of Man and the Old Testament Messiah]," is a most confusing representation of Schweitzer's original "Die zeitgenössische Schriftgelehrsamkeit, usw," which means in this context, "Contemporary rabbinical scholarship. . . ." Again, on page 35 Joy makes Schweitzer write nonsense regarding D. F. Strauss's much altered revision of his *Leben Jesu*, to the effect that, when it was published in 1864, Strauss "was reproached in 1835 by various critics for apostasy from his better judgment." The indication of the date in the German original, however, can be rendered only that Strauss's procedure "was blamed by many critics as a declension from his sounder judgment of 1835." Joy's translation of the titles of German and French books occasionally involves slight inconsistencies, as when (p. 36) he renders the same words ("des Psychiaters") in two titles as "of Psychiatry" in one and "of a Psychiatrist" in the other. It is unfortunate that he has also translated the titles of German periodicals, for in checking the reference to *The New Ecclesiastical Journal* (p. 36, n. 3) or to *The Journal of Neurology and Psychiatry* (p. 60, n. 47), one would scarcely think of looking in the *Neue kirch. Zeitschrift* or in *Zeitschrift f. d. gesamte Neurologie und Psychiatrie.*

Though the present translation is thus disfigured in various ways, it is somewhat more flowing and idiomatic than Montgomery's, and Schweitzer's admirers must find it a matter of satisfaction that his mature reflections on the sanity of Jesus are now more easily obtainable in English than was previously the case.

BRUCE M. METZGER

Jeremiah for Today, by Harry F. Baughman. The Muhlenberg Press, Philadelphia. 1947. Pp. 221. $2.75.

No serious study of the ancient prophet of Anathoth will likely arrive at negative conclusions about him. Dr. Baughman shows in this volume that superficial popular rumors about Jeremiah which make him out to be "the weeping prophet" or a pessimist do not picture the man as he was. The real Jeremiah, a positive character, who saw the perils of his day more clearly than any other known contemporaries, may be discovered by anyone who will allow this prophet to speak for himself. It is true that there is no logical or chronological sequence to the book which bears his name. It will not submit to formal analysis. But there are great ideas which animated the prophet, facts of experience which he understood and illuminated, rugged themes upon which he spoke.

Dr. Baughman and his graduate students at Gettysburg Seminary read the book for the passages in which these animating themes are embodied, such as the Word of the Lord, This is the people, names for God, worship true and false, worship and ethics, sin and its consequences, the suffering of the righteous, prayer, the New Covenant. The result is a book which emphasizes the contemporaneous character of prophecy in general and of Jeremiah in particular.

These studies encourage the student to explore the homiletic resources of Jeremiah's work by entering sympathetically into the experience which produced the Scripture before him. In order to do this Dr. Baughman provides a splendid historical perspective for understanding the prophet's situation (remarkably like our own today). He organizes his presentation about salient characteristics of the prophet's preaching. He shows the relevancy of the prophet's message to our day by weaving in apposite illustrations drawn from literature and contemporary life. He points up each study by attractive and suggestive headings which are latent with genuine creative power for the preacher. Dr. Baughman will help any minister who so desires, to find the real Jeremiah, and to make him live for his people.

HOWARD TILLMAN KUIST

Paul's Epistle to the Romans, by E. F. Scott, D.D. Student Christian Movement Press, London. 1947. pp. 125. Price $2.00.

The vast library of aids for studying the Epistle to the Romans sometimes staggers the layman. He wonders how *he* can ever

understand a book about which so many other books have been written. Actually this is not an argument for the difficulty of this Epistle, but rather a testimony to its potent character. Like a magnet it has always attracted the attention of great minds. Like a spark it has enkindled transforming fires in men's souls.

In this brief but lucid study Dr. E. F. Scott treats Paul's Epistle to the Romans in the light of its main intention. He insists that Paul's chief interest is not primarily doctrinal but practical. The letter is an inspired call to Christian action. The gospel of Christ is presented here by Paul as an active power which is able to transform the world, since it is God's answer to the most urgent need of every man. In three essays written with remarkable brevity and clearness Dr. Scott pictures for the reader the origin and purpose of the Epistle, its central teaching, and the intimate manner in which Paul's appeal is related to situations in which the Christian finds himself today.

No attempt is made in the Commentary at systematic exposition. It is the dynamic movement of Paul's thought, part by part, which is unfolded vividly before the reader: Man's universal need; God's answer; Christian salvation; Grace as a transforming power; the two laws; the work of the Spirit; the certainty of salvation; the destiny of Israel; the Christian spirit in action; the Christian as a citizen; the strong and the weak; the need for a wider mission; Paul's personal circumstances and prospects; an appended letter. The non-technical manner in which Dr. Scott treats the essentials of the gospel makes this a splendid book for the lay reader. It also furnishes the minister with an instructive example of how to present Christian truth with convincing and attractive power.

HOWARD TILLMAN KUIST

How We Got Our Denominations: A Primer of Church History, by Stanley I. Stuber. Association Press, New York. 1948. Pp. 224. $2.50.

In this book Dr. Stanley I. Stuber, Director of Public Relations of the Northern Baptist Convention, seeks to describe the various Christian denominations in the light of their historical background. Part One deals with the growth of the Christian Church from its foundation by Jesus Christ to its recognition by the Emperor Constantine. Part Two describes the development of the Church during the Middle Ages, and Part Three tells the story of the Protestant Reformation of the sixteenth century. Part Four, entitled "The Modern Church," after describing the founding of the Christian Church in the New World, gives a succinct summary of the immediate origins and distinctive beliefs of the main denominations now active in America, and ends with a brief review of the interdenominational agencies—such as the Federal Council—in which the various sects cooperate in work and witness.

It would not be difficult to point out omissions and imperfections in this book. Some important developments, such as the Empire-Papacy struggle which loomed so large in the Middle Ages—receive but scanty mention; and in general there is something of a lack of proper perspective. But despite such imperfections the book has real value as a primer of Church History. This value lies

(I) in its compact summaries of the significant elements of strength in each Christian denomination;

(II) in the discussion topics and lesson assignments at the end of each chapter, which are intended—as the Preface puts it—to "take Church History out of the pages of a book and place it in the very center of contemporary life" (p. 9); and

(III) in its valuable list of reference books for further study of the subject, given on pages 220-222.

Dr. Stuber tells us that his book was written primarily for the Christian layman. But ministers as well—especially those who need a refresher course in Church History—would benefit from reading its pages.

NORMAN VICTOR HOPE

What Shall I Preach?, by George Brown Thomas. Abingdon-Cokesbury Press. 1948. Pp. 239. $2.50.

The story is told about a preacher who, when asked about the progress of his next Sunday's sermon, replied that he had three first-class illustrations, and needed only a suitable text. If such preachers there be, they will find some help in this book by Dr. G. B. Thomas. For, out of his experience of more than forty years in the ministry, he has picked out over two thousand preachable

texts from every book of the Bible. These texts deal with all manner of subjects, which are classified most helpfully in an extensive Index at the end of the book.

The late Dr. John Watson, for many years the distinguished minister of the Sefton Park Presbyterian Church in Liverpool, England, used to spend considerable time in thinking up worthy and arresting titles for his sermons; and he regarded the time as well spent. Doubtless other ministers would give the same testimony. This book of Dr. Thomas's has a contribution to make in this matter; for each text is accompanied by a title suitable for the sermon based upon it.

Since Dr. Thomas does not stifle the preacher's originality by suggesting any sermon outlines or other such dubious "helps to preachers," his book will have value for preachers who find difficulty in getting suitable texts and subjects early enough in the week to do them full homiletic justice.

NORMAN VICTOR HOPE

The Anglican Tradition in the Life of England, by A. T. P. Williams, Bishop of Durham. S. C. M. Press, London, 1947. Pp. 128. 6s.

In this little book Dr. A. T. P. Williams—the successor in the see of Durham of such distinguished churchmen as B. F. Westcott, J. B. Lightfoot, and H. H. Henson, and an able scholar in his own right—seeks to appraise the undoubtedly great influence of the Anglican tradition in English life. His volume is not a history, in the sense of an outline of events and movements in the Church of England since the Reformation of the 16th century; it is something more valuable because less common, namely, a commentary on the history proper, or, in other words, an historical essay. To this task of historical appraisal Dr. Williams brings many admirable qualities. For one thing, he is extremely well-informed—as might be expected in one who had a distinguished academic career at the University of Oxford, where, among other distinctions, he took a First in History. Again, he has a judicial mind, and seeks to do justice to the three main parties in the Anglican Church, viz. the Evangelicals or Low Churchmen, the Liberals or Broad Churchmen, and the Anglo-Catholics or High Churchmen. Each of these groups has made its distinctive contribution to the life and witness of the Church of England; and this Dr. Williams gladly recognizes. And he is ready, and even eager, to admit that churches in England outside the Anglican fold—the Methodists, for example—have greatly enriched the spiritual life of the nation—though, of course, the exact appraisal of the contribution of non-Anglican churches lies outside the scope of his book. The value of the book is enhanced by the well-chosen "Short List of Books" which Dr. Williams has added at the end.

For all who already know the main facts concerning the history of the Church of England since the Reformation, this commentary and estimate will prove illuminating and instructive.

NORMAN VICTOR HOPE

A Man Can Live, by Bernard Iddings Bell. Harper and Brothers, 1947. Pp. 128. $1.50.

In this book Dr. Bernard Iddings Bell, the well-known Episcopalian clergyman, seeks to state in understandable terms the Christian answer to our present discontents. The general point of view from which he writes he sums up thus: To begin with, contemporary civilization is in a desperate state. Secondly, this decay is due primarily, not to iniquity in politics or economics, but to man's neglect of the real reason for his existence. Thirdly, the only hope of avoiding a complete debacle lies in a rediscovery by the common man of design in the universe and of how he may personally fit into this design. Fourthly, this rediscovery will have to be made in terms of ethics rather than of metaphysics, that is, in terms of "the good life which has to do secondarily with how to get along with one's neighbors but primarily with how to live with oneself, with how to satisfy the ultimate Meaning-of-things" (p. 13).

The fundamental trouble with mankind, Dr. Bell argues, springs from the fact that men are living primarily for possessions, pleasure, and power—for animal satisfactions, in fact—when they were really meant to be artists and lovers, doing creatively all things that need to be done, and loving their neighbors as themselves. God has become incarnate in Jesus Christ to reveal His true nature as redemptive love, but also to disclose the true meaning of human life, and to impart the power to realize it. This needed

strength for true living God graciously gives to mankind through His holy church and its sacraments of Baptism, Confirmation, and the Lord's Supper.

This bald summary of Dr. Bell's argument does not in any way do justice to the richness of his book. For it has all the qualities which readers of his previous volumes have come to expect from him—trenchant analysis, pithy statement, and cogent illustration. If his strong Episcopalian leanings are made clearly evident, that is only to be expected. His book deserves to be widely circulated in this disillusioned and groping age, for it puts the Christian answer to man's basic problems in readable and forceful form.

NORMAN VICTOR HOPE

A Guide to Confident Living, by Norman Vincent Peale. Prentice-Hall, New York City, 1948. Pp. 248. $2.75.

Dr. Norman Vincent Peale has been minister of the Marble Collegiate Church of New York City since 1932. Practically ever since he went there—in the midst of the late unlamented depression, it will be remembered—he has not only preached regularly about problems of personal adjustment and efficiency in life, but has also—since 1937—conducted a psycho-religious clinic in which pulpit principles and precepts have been applied in individual lives. In this work of personal counselling Dr. Peale has been wise enough and fortunate enough to enlist the help of a competent staff of specialists, including Dr. Smiley Blanton, the eminent psychiatrist. The fruits of this preaching and pastoral ministry Dr. Peale has embodied in several books, "The Art of Living" (1937), "You Can Win" (1938), and—in collaboration with Dr. Blanton—"Faith is the Answer" (1940). Now he has added another volume to the series, entitled "A Guide to Confident Living."

The chapters in this book deal with such questions as "How to Get Rid of Your Inferiority Complex," "How to Achieve a Calm Center for Your Life," "Prayer—the Most Powerful Form of Energy," "Forget Failures and Go Ahead," "How to Be Free From Fear," "How to Attain Married Happiness," "How to Meet Sorrow." Each chapter deals with one aspect of "The unified theme of the book, namely, how to be happy and successful." Dr. Peale's basic assumption in this book—and indeed in all his other books as well—is this, that Christianity is not simply a creed to be believed, but a power to be tapped. God in Christ offers Himself to harassed and troubled human beings, enriching them with power which enables them to conquer temptation and to live a full rich life. Sometimes, of course, the help of a personal counsellor or even—if the trouble is deep-seated enough in the recesses of the mind, of a trained psychiatrist—may be necessary in order to unblock channels, straighten out kinks, and release God's power; but none the less it is God alone who in Jesus Christ transforms men by the renewing of their minds.

Some Christians brought up on traditional lines may find this book rather unconventional. No one—least of all Dr. Peale—would pretend that the book in any adequate way covers the full-orbed comprehensiveness of the Christian faith. For example, nothing is said concerning the theological foundations which underlie Dr. Peale's techniques and prescriptions; nor are any social implications of Christianity even mentioned. But Dr. Peale's books—all of them, and this one in particular—emphasize one aspect of Christianity which has not received sufficient stress in the past. It may be described as the practical contribution which Christianity has to make to the art of living. The widespread response to Dr. Peale's ministry—in his well-attended church in New York City, that graveyard of ministerial reputations, the size of his radio audience, and the large numbers who seek his personal counsel—makes it evident that this aspect of Christianity needs to be underlined in this troubled post-war age, of which, as someone has said, ulcers are the hall-mark.

NORMAN VICTOR HOPE

Bishop Brent: Crusader for Christian Unity, by Alexander C. Zabriskie. The Westminster Press, Philadelphia. 1948. Pp. 218. $3.75.

The late Bishop Charles Henry Brent was one of the best-known clergymen of the Protestant Episcopal Church during the first thirty years of the present century. Born at Newcastle, Ontario, Canada, in 1862, he was educated at Trinity College in the University of Toronto, and ordained deacon by Bishop Sweatman at Toronto in 1886. His active ministry was exercised, however, not in the Canadian, but in the American, branch

of the Episcopal Church. Ordained priest in 1887, he spent two years in Buffalo, New York, before proceeding to Boston, Massachusetts. There, after two years with the Cowley Fathers, he served for ten years (1891-1901) as minister of St. Stephen's in the "city wilderness." In 1901 he was elected the first missionary bishop of the Philippine Islands. This office he held until 1917, when he accepted the bishopric of Western New York; and in that episcopate he died in 1929.

Brent's contribution to Christian faith and life was three-fold. I. He was a great missionary bishop. Not every Episcopalian agreed with all his policies—for instance, his unwillingness to win converts from Romanism. But none could deny his immense zeal and his great power of making Christianity real to the natives of his Philippine diocese, as well as his skill in winning support back in the United States for the missionary cause which lay so near his heart. II. He was deeply interested in ending the demoralizing opium traffic in the Far East. His work in the Philippines made him conscious of the gravity of this problem; and it continued to concern him all the rest of his life. He presided over the First International Opium Commission at Shanghai in 1909, and again at the Second Opium Commission at The Hague in 1911. In 1924 he served on a planning committee in Geneva to prepare for two meetings on this question in the fall of that year. Two weeks before his death in 1929 he addressed to the President of the United States a last memorandum on the opium situation. Though he was not successful in stamping out the opium evil, he waged a gallant fight in a righteous cause. III. But above all, Brent was one of the founders of the modern ecumenical movement. His vision of a united Church of Jesus Christ was kindled at the World Missionary Conference at Edinburgh in 1910, from which in a concrete sense the modern ecumenical movement dates. Thereafter he strove to persuade the different Christian denominations to face up squarely to their basic doctrinal diagreements with a view to mutual understanding, cooperation, and unity. This vision of Brent found realisation at the World Conference on Faith and Order at Lausanne in 1927, at which he presided with grace and wisdom; and this Lausanne Conference is generally admitted to have been one of the important milestones along the road which eventually culminated in the formation of the World Council of Churches.

This biography of Bishop Brent was to have been undertaken by his dear friend and former colleague Dr. Remsen B. Ogilby. But Dr. Ogilby died in 1943 before completing the assignment. Thereupon Dr. Alexander C. Zabriskie, Dean and Professor of Church History at Virginia Seminary, was called upon to undertake the task. Within the limits of space imposed upon him, Dean Zabriskie has done a most competent piece of work in painting a living picture of "everybody's Bishop."

NORMAN VICTOR HOPE

The Anglicanism of William Laud, by E. C. E. Bourne. Society for Promoting Christian Knowledge, London. 1947. Pp. 206. 12/6d.

Archbishop William Laud has come down in history as perhaps the most deeply detested of all Anglican prelates. By one group of critics, he has been accused of seeking to undo the work of the Protestant Reformation and lead England back to the Roman Catholic Church. By another group of detractors he has been charged with formalism, i.e. concentrating on the outward forms of religious observance to the exclusion of its inner spirit. Thirdly, he has been accused of seeking to impose by force on the people of England "a narrow and rigid uniformity of his own devising, which allowed no room for divergence or individual choice."

The Rev. E. C. E. Bourne in this able and well-written book has attempted to examine and refute the above charges preferred against Laud. He has endeavoured to understand Laud's position by examining his own writings, and thus—as he puts it—"to find some clue which will give a consistent explanation of Laud's actions, so that they may be considered not simply as isolated events, but as logical reactions to the circumstances by which he was confronted" (p. 4). This clue Mr. Bourne finds in the phrase "unity and order." "It is in his passionate devotion to that ideal that the key to his character is to be found" (p. 5).

It may be claimed that Mr. Bourne has succeeded in clearing the Archbishop of certain of the charges so frequently levelled

at him. Thus, though Laud was once offered a cardinal's hat by the Pope, he had no desire whatever to unite the Anglican Church with the Roman unless and until the latter should purge itself of its theological and other errors. Again, Mr. Bourne proves that Laud was no mere formalist, interested only in outward ritual. Rather, since ritual is frozen theology, he was anxious to maintain the theological and sacramental pattern of Anglicanism as that had been established at the Reformation, in ceremony as well as in formal theological statement.

But in the judgment of the present reviewer, despite Mr. Bourne's plausible and well-stated arguments, the charge of fanatical intolerance still stands. Granted that there was need for greater order and discipline in the Church of England over which Laud presided as Archbishop of Canterbury, his methods of securing uniformity—the use of the High Commission Court and the Metropolitical Visitation—can hardly be excused or defended. By enforcing ritualistic practices on unwilling congregations Laud either made some of the most devoted Christians in England sullenly resentful conformists, or drove them to hold unlicensed "conventicles" without benefit of episcopal sanction. But "this Richelieu of religion" would not tolerate such dissent; men and women who attended these "conventicles" were seized even at worship and hailed before the odious Court of High Commission for punishment. Caught in this harsh dilemma, many liberty-loving Englishmen preferred emigration to submission. Dr. George M. Trevelyan, the famous British historian, sums the matter up thus: "If proof were needed that Laud's rule was a persecution, it would be found in the fact that many thousand religious refugees of all classes abandoned good prospects and loved homes in England, to camp out between the shore of a lonely ocean and forests swarming with savage tribes. Laud was the founder of Anglo-Saxon supremacy in the new world." ("England under the Stuarts," p. 173.)

But though Mr. Bourne does not completely prove his case and exonerate his client, he undoubtedly presents his arguments ably and forcefully. Those who wish to know the best that can be said for Archbishop Laud will find it in this book.

NORMAN VICTOR HOPE

Conflict in Christology, by John Stewart Lawton. Society for Promoting Christian Knowledge, London, 1947. Pp. ix, 331. 20s.

In this book the author seeks to describe and appraise the movement of Christological speculation—i.e. discussion of the person of Jesus Christ—in British and American theology between the publication of "Lux Mundi" in 1889 and the outbreak of the First World War in 1914. The main point about this movement was that it represented a reaction, and even a revolt, against the traditional approach to Christology. Hitherto, as Mr. Lawton puts it, "the Christologian, like the student of any other branch of theology, had employed the New Testament and particularly the Gospels as an armoury of proof-texts and pictorial illustrations in support of his doctrinal disquisitions. Such a scholar would begin his labours with the assumptions that Jesus Christ was God, and man, and from what his metaphysics taught him of the nature of two such beings he could theorize at will upon the precise manner of their union in Christ: for such a study, the inductive scrutiny of the Gospel evidences was generally regarded as affording little assistance, at any rate, in the formulation of exact theories" (p. 4).

But during the period considered by Mr. Lawton—which he describes as "the liberal era of English speculation"—students of the person of Jesus Christ, starting with an intensive study of the New Testament in general, and the Four Gospels in particular, made two basic assumptions: (a) that Jesus Christ, whatever more or greater He may have been, was at all events completely human; and (b) that His person must be a psychological unity, like the being of every other man—not an abnormality or monstrosity.

On the basis of these postulates, two related questions demanded consideration: (A) In what sense was Jesus Christ, so approached, the divine Son of God of traditional Christian dogma?; and (B) What was the relation of the divine to the human in Him?

During the quarter-century covered by Mr. Lawton's book, the attempt to answer these two questions, and so to construct a satisfactory Christology, engaged the strenuous intellectual efforts of some of the

ablest theological thinkers in Britain and America—men like Bishop Charles Gore, Dr. P. T. Forsyth, Dr. Alfred E. Garvie, Bishop B. F. Westcott, and Archbishop William Temple. Their work in this field served to illustrate not merely the importance of the problem, and the spirit of reverent enquiry in which it was considered, but also the great difficulty and complexity of it, at least under the conditions under which it was pursued during the period. Mr. Lawton in his book summarises the main types of Christology thus propounded, and points out the weaknesses and faults which have rendered them untenable. He offers no constructive solution of his own; but his thorough, documented, and balanced study shows the need for further investigation of this central problem in Christian thinking.

NORMAN VICTOR HOPE

New Forms of the Old Faith, by James M. Black. Thomas Nelson and Sons, Ltd. Edinburgh, 1948. Pp. 283. 12/6d.

One of the famous lectureships in the Church of Scotland is the Baird Lectureship. Under its auspices have been produced such masterly volumes as Robert Flint's "Theism" and "Anti-Theistic Theories" and W. P. Paterson's "The Rule of Faith." For 1946-7 the Baird trustees appointed to their lectureship Dr. James M. Black, the well-known minister of St. George's West Church, Edinburgh. For many years Dr. Black had been deeply interested in what he called "Extra-Church Systems," or what in the U.S.A. are known as "the Cults." And in his Baird lectures, published under the title "New Forms of the Old Faith," he embodied the distilled essence of his reading and reflection upon these sectarian groups, so rampant and widespread both in Dr. Black's native Britain and in the U.S.A.

This book, then, deals with such religious systems as Christian Science, Spiritualism, Theosophy, Mormonism, Jehovah's Witnesses, Plymouth Brethren, Seventh-Day Adventism, the Catholic and Apostolic Church, British Israelism, and—rather oddly in such company—Quakerism. As might be expected by all who know the author, it has certain clear and outstanding merits. For one thing, Dr. Black has given much time and thought to the study of these groups, and writes about them with a knowledge which is both wide and deep. Again, each of these systems has some merit, some germ of truth and soundness to which it bears witness; and this Dr. Black admits, and even stresses, in his treatment. Once more, Dr. Black realises with piercing clarity the shortcomings and defects of each of these cults, from the point of view of orthodox Christianity; and these errors he underlines in such a way as to disagree without being disagreeable.

In his Preface (p. viii) Dr. Black avows his belief "that the final defence against the errors of these modern cults is *knowledge*—a full and exact acquaintance with their history, creeds, claims, mistakes, and fallacies. Here as elsewhere, truth itself is the only perfect security against deluding or imperfect loyalties—to know the facts, and all the facts." To this worthy end he has made a contribution of capital importance in this book. From its pages members of the old-line—or "standard brand"—churches will learn, not only what these "fancy religions" stand for, but also—and this is equally important—what aspects of Christian truth the orthodox church has been neglecting, and needs to re-learn and re-emphasise.

NORMAN VICTOR HOPE

Real Living Takes Time, by Hazen G. Werner. Abingdon-Cokesbury, New York-Nashville, 1948. Pp. 184. $2.00.

During recent years a number of volumes have been published dealing with what may be called life-situations or life-problems from the Christian point of view. Among such books are Dr. Clarence E. Macartney's "Sermons from Life"; Dr. Norman V. Peale's "Art of Living," "You Can Win," and "Guide to Confident Living"; Dr. John Homer Miller's "Take a Look at Yourself" and "Why We Act That Way"; many of the books of Dr. James G. Gilkey; and the sermon volumes of Dr. Harry E. Fosdick. It is in this category that Dr. Hazen G. Werner's "Real Living Takes Time" belongs.

Dr. Werner was ordained to the Methodist ministry in 1924. For twenty-one years thereafter he held successful pastorates in Detroit and Flint, Michigan, and in Dayton, Ohio, where he specialised in dealing with personal problems of everyday living in the

light of the Christian faith. In 1945, doubtless in virtue of his proved ability in the field of the pastoral ministry, he was appointed to the chair of Practical Theology at Drew University; and in 1948 he was elected to the episcopate of the Methodist Church.

This book, "Real Living Takes Time," deals with some of the chief problems of individual and corporate living from the Christian point of view. The kind of problem considered is suggested by some of the chapter titles—"Keep the Faith that Keeps," "Everything All Right at Home?", "How We Get Our Characters," and "What Shall We Do With Our Fears?" Dr. Werner's treatment of these questions is marked by deep insight into the real difficulties which afflict and harness men and women today; by a wealth of apt quotation from fine literature, poetry and prose alike; and by psychological as well as religious understanding.

This is, of course, a preacher's book. But it is also a book for laymen who wish to understand the Christian answer to many of their problems of living.

NORMAN VICTOR HOPE

The Christian Outlook, by Kenneth Scott Latourette. Harper and Brothers, New York City, 1948. Pp. 229. $2.50.

As every student of Church History knows, between 1937 and 1945 Dr. Kenneth S. Latourette, of Yale University, published a monumental series of seven volumes entitled "A History of the Expansion of Christianity." In this, his most recent book, he seeks, on the basis of his studies in the past development of Christianity, to chart its future course in the world.

There are three main questions to which Dr. Latourette addresses himself. First, will organised Christianity survive? Second, if so, which of its historic forms is likely to be most influential? And third, what can those who profess and call themselves Christians do to advance the Christian cause in the most fruitful possible way?

To these three questions Dr. Latourette's answers are clear and well-argued. In response to the first, he freely recognises that Christianity is opposed by many foes in the present-day world—devastating wars, secularism, and rival ideologies such as Communism, and others. But he contends that the Christian faith is still in its youth as an influence in the world, that it has advanced remarkably by great pulsations during the past nineteen hundred years, and that despite strenuous opposition to it today there is every reason to believe that it will continue to make progress in the world in the future.

In the course of its history Christianity has assumed three mains forms—Eastern Orthodoxy, Roman Catholicism, and Protestantism. Dr. Latourette thinks that the future of Eastern Orthodoxy is behind it: "The Orthodox churches," he says, "can expect nothing but a long rear-guard action against what may be progressive extinction" (p. 118). The Roman church is more vigorous than the Orthodox churches, as well as more unified. But it has serious weaknesses. "The basic weakness of the Roman Catholic Church is that it is bound by its past. It is too much the ghost of the Roman Empire" (p. 120). Besides, Southwestern Europe, the traditional seat of Roman Catholic strength, has been so seriously ravaged by war that it is now retreating from its four and a half centuries of dominance in the world and will have a declining part in world affairs. The Roman Church will not, of course, die out; but "as a factor in world affairs it probably has reached or passed its peak" (p. 136).

It is with Protestantism, Dr. Latourette argues, that the main future of Christianity lies. This is due to several factors. For one thing, as a result of the wars and revolutions of the present century the United States has emerged as the strongest world power; and the United States is deeply Protestant. Again, "the spread of Christianity is now proportionately more through Protestantism than through the Roman Catholic Church" (p. 142). Once more, Protestantism has proved itself less hidebound, more flexible and versatile, than Romanism; witness the growth of the Ecumenical Movement—which, of course, is mainly Protestant—and such recent manifestations of fresh spiritual vigor as the Iona Community in Scotland, the Confessional Church in Germany, etc. So Dr. Latourette concludes that "the main current of Christianity is flowing more and more through Protestantism" (p. 148).

What contribution, then, can Protestant Christians make to the advancement of their great cause? According to Dr. Latourette, they can seek to implement the "Great Commission" of Jesus Christ recorded in Mat-

thew 28, 19; they can do all in their power to strengthen the Ecumenical Movement; and they can endeavor to discover afresh the riches contained in the Bible.

Such is a bald summary of Dr. Latourette's argument. It may be that he has underestimated the astuteness and tenacity of the Roman Catholic Church and therefore its relative importance and power in the future development of Christianity. But his suggestive analysis, concluding as it does with a stirring challenge, is well worthy of serious study by all who are—as every Christian should be—deeply concerned about the present position and future prospects of the Christian religion.

NORMAN VICTOR HOPE

A History of American Philosophy, by Herbert W. Schneider. Columbia University Press, New York, 1946. Pp. xiv, 646. $4.50.

Political and constitutional history was emphasized almost exclusively by American historians until McMaster, near the close of the nineteenth century, directed attention to social history, an interest which recently reached a high point in the History of American Life series. The dawning of a third and more sophisticated stage—the history of American culture—was heralded by Parrington's *Main Currents of American Thought* some two decades ago. Parrington wrote with primary interest in literature, Gabriel with chief interest in political ideas, Beard with principal attention to economic implications, Schneider with central concern for philosophy, but all of them—and this is even more true of Merle Curti in his *Growth of American Thought*—attempt to give the history of American culture as a whole. Such studies provide invaluable background material for a proper understanding of the history of American Christianity.

The author of the work here reviewed, who is Professor of Philosophy at Columbia University, finds contemporary American culture advanced beyond the "colonial," but still in the "provincial" stage, taking its place "on the fringe of European culture." Throughout the whole of American intellectual history he emphasizes the successive importations of ideas from Europe and finds the only semblance of a unifying principle in American intellectual history not in its content or direction but in its great power to assimilate new ideas. He confesses only bewilderment in the effort to find meaning in American history and would leave the task to those who write "from a European distance and on the basis of learned ignorance."

The work of Jonathan Edwards is interpreted as an effort to blend philosophy and piety. But, says Schneider, the effort failed and the two became estranged. The author finds in the Enlightenment, which dominated the American Revolution, "the heart of our [American] heritage . . . and our deepest tie to the rest of humanity." But he finds America soon reacting against the basic thought of the Enlightenment.

The Scottish philosophy of common sense realism "made the schools of Aberdeen and Princeton as extreme centers of traditionalism as Edinburgh and Harvard had been centers of secularism and criticism." The author does not emphasize John Witherspoon's role as an importer of realism as some have done.

New England Transcendentalism, influenced by Platonism, German idealism, and oriental mysticism, followed quietly after the Enlightenment, reacting against some of its ideas, modifying others. When the fuller tide of German idealism came, realism was swept away before it. At Princeton, "where American Presbyterians continued to look up to the hills of Scotland for authoritative help," McCosh and Shields were redoubtable defenders of realism, with Hibben later an advocate of idealism. The victory of idealistic philosophy in American intellectual life produced widespread changes in education, gave a new status to professional philosophy, and flowered in the last great "system" of philosophy which has appeared in this country, that of Josiah Royce. Idealism itself divided into different types.

Pragmatism, with its effort to unify philosophy and science on a practical basis, has tended to discount intellectual aspects of religion. It has failed to develop any philosophy of history, but its influence on education, jurisprudence, and social thought has been far-reaching.

Professor Schneider has produced a work monumental in breadth and range, undoubtedly destined long to remain a standard authority in the field. One is left wishing, however, that more progress could have been made on the difficult problem of integration and meaning in American cultural history.

LEFFERTS A. LOETSCHER

History of the Islamic Peoples, by Carl Brockelmann. Translated from the German by Joel Carmichael and Moshe Perlmann. G. P. Putnam's Sons, New York. 1947. Pp. 582. $6.00.

The distinctive feature of this volume lies in the fact that it comprises the first single volume in English to cover the vast field of Muslim history in all the various countries which have come under the rule of Islam. The author is known in Europe, and to a less degree in this country, as an authority on his subject.

The book was written before World War II but the present translation was done when no contact could be made with the author. A brief review of events between 1939—when the book was issued in German, and 1947 was added by M. Perlmann, one of the translators.

The author frankly admits that the final definitive history of the Mohammedan peoples is yet to be written, but he has nevertheless done a very useful piece of work in making this great historic panorama available in a single volume. In addition to political history the author is always sensible to the culture and intellectual life of the peoples being treated. On points which are still at issue among scholars his judgment seems to be impartial.

The history begins with Arabia before the advent of Islam and goes on to a section on the life of Mohammed and then treats the caliphs and the early dynasties. The author does not always give a proper emphasis in recording the facts. For instance, the battle of Tours, which saved western Europe from Islamic domination receives a mere mention.

The extent of the Islamic empire at its zenith is discussed and then the decline is considered. What would seem at first to be a disproportionate part of the volume is given to the Ottoman Turks and their power. They did control for a long period, however, the main Islamic lands as well as the Caliphate. The nineteenth century receives a separate treatment, and the section on the Islamic states following World War I is of special value as so many histories do not cover this period of great change under the impact of civilization and culture from the West.

There are many details which might be questioned. For instance, the author says that Riza Shah Pahlavi of Iran was born on March 16, 1878. This is indeed interesting for when this monarch ascended the throne he did not know his own birthday and an official one was later given him for the purpose of state celebrations. It is said also that his father was a major, which is also legendary. Again the author states that elements in the architecture of the National Bank in Teheran go back to Sassanian times. In fact most of the elements are Achaemenian and therefore very much older than the Sassanian dynasty.

The final paragraphs of the book concern the attempt of Soviet Russia to control Azerbaijan and the final withdrawal of Russian forces in face of the conquest of the country by Persian government troops. This is beyond doubt a very important area to watch and the key to possible future moves in the Middle East.

A valuable chronological table of events in Islamic history at the close of the book allows one to place the dates of important events in various parts of the Muslim World in proper sequence. Since these Islamic lands are the meeting place of three continents and the location of enormous oil reserves for the future, and in the air age are central in the world's greatest land mass, their importance in the future will hardly be less than in the past and such a handy history of the Muslim nations in a single volume is a most valuable reference book for students of the Islamic countries and all who would be informed on the Middle East.

J. Christy Wilson

Livingstone's Last Journey, by Sir Reginald Coupland. The Macmillan Co., New York. 1947. Pp. 257. $3.50.

So much has been written concerning David Livingstone and his African journeys that at first thought another book on the subject might seem to be merely the threshing of old straw. This volume is not such. It takes but one stage in the great life and treats it with scholarly selection and a grouping of the material not found in any other work. It is both worth-while and intensely interesting as a narrative.

David Livingstone landed on the shore of East Africa March 24, 1866. From that time until he died about the first of May 1873 the book gives a very intimate view of his travels and what he did, though in those seven

years Livingstone was only seen by one white man, Henry M. Stanley.

When published in 1872 Stanley's volume "How I Found Livingstone" was a best seller, but this rather ponderous tome of 736 pages has long been out of print. In this new volume, we have the real story of Stanley's search and its culmination, which has always been considered as thrilling a story as a movie plot or a novel. It is true that the great missionary explorer was in a rather bad way when Stanley found him; in fact much of his last journey was spent in illness and the most severe hardships of hunger and exposure. To quote:

"Stanley gave Livingstone literally a new lease of life. He had brought him the tonics which his failing mind and body so desperately needed. The good food and drugs at once alleviated—it was too late for them to cure—his physical disorders. The newspapers, the letters from home, the long talks with a man who had travelled far and witnessed great events, cut through the curtain which had so long blacked-out the world and revivified the personal and public interests which had begun to fade into the background of his mind. Ten days or so after Stanley's arrival he summed it all up in his journal. 'The news he had to tell to one who had been two full years without any tidings from Europe made my whole frame thrill'."

Stanley would of course have been glad to take Livingstone back to civilization but he would not give up the projects on which he was working, so after four months in his company Stanley began the journey back to the coast and the outside world.

Here again are the details of Livingstone's death on his knees in prayer. Included is the story of his faithful African companions who buried the great heart there beneath a tree and carried the body back toward the coast. Five months later they contacted an expedition that had set out to find Livingstone and did proceed to the place where he had died and rescued his journals and other effects.

How the body was taken back to a sorrowful England and buried with the kings and queens in Westminster Abbey is well known. There is a short sequel that tells of the negotiations which were virtually to end the slave trade against which Livingstone had aroused public opinion.

The distinguished author of this volume, Sir Reginald Coupland, is Professor of Colonial History in Oxford University and his book is readable and thrilling though some of it may traverse familiar ground.

J. Christy Wilson

The Impact of Christianity on the Non-Christian World, by J. H. Bavinck. Eerdmans Publishing Co., Grand Rapids. 1948. Pp. 183. $2.50.

The modest admission is made on the jacket, "Here is . . . a book which in spirit and content is in a class with Hendrik Kraemer's *The Christian Message in a Non-Christian World*." However, it would take much more than such a statement or the similarity of the title to put the present volume in a class with Kraemer's great work. This is not to indicate that the book under review is not of value and real worth.

In the autumn of 1947 Dr. J. H. Bavinck visited the United States and gave a series of lectures at Calvin Theological Seminary and repeated the lectures before various other groups. These lectures form the basis of the present volume. The author is not so well known in this country as his distinguished uncle, the Dutch theologian Herman Bavinck, but those who follow the history and theory of Christian Missions will welcome this leader to those who have made real contributions to the English publications in this field. The author was a missionary in Indonesia for some twenty years and he now occupies the chair of Missions at the Free Reformed University of Amsterdam.

Though this small book may hardly be ranked with Kraemer's work it at least has the advantage of being more easily understood. The English is clear as is the thinking of the author and his theological position is definite and easily understood. His conservative theological position as applied to the theory of Missions will be welcomed by a great majority of those who are primarily responsible for the enterprise.

The author begins his series of lectures with the fact that the missionary obligation and task has been rediscovered by the Church in the past century. He attributes this to a better knowledge of the need of men over the world, and a return to the study of God's Word.

These brought the church to realize that ". . . It is Jesus Christ who goes to the Mission fields in us and through us. If it is true that mission work is none other than the continuing activity of the exalted Lord in calling all nations to His light, then it is true that the missionary task must concern itself with the whole of man in all his problems and relationships."

This attitude toward the task is reflected again and again. "There is no work which serves more to make man humble than missionary work. Nowhere do we so completely feel our powerlessness as in the effort to convert the nations. But neither is there any work in which we are supported by such overwhelming promises. Christ Himself is with us."

The author goes on to consider the cultural heritage of peoples on the mission fields and the impact of the Gospel. He takes issue with those who believe in continuity and takes the radical position that, "Heathenism in the compound shape of its system, in its ceremonies and regulations, in its dogmas and ethical principles can only be considered as unbelief." He discusses the view of Karl Barth and agrees with it at certain points where Kraemer differs, yet the present writer, Kraemer and Barth are all on the side of discontinuity as between the other religions and the revelation of God in the Bible and in Christ.

We recommend this book to every student of missions and to all thoughtful Christians who are interested in a clear presentation of the philosophy and theory of the world's greatest enterprise.

J. Christy Wilson

The Bible of the World, by Robert O. Ballou, Editor. The Viking Press, New York, 1939. Pp. 1415.

This is a prodigious and laudable effort in the field of Comparative Religion which remains a standard work though published almost ten years ago on the eve of World War II. The approach to the subject is that of the sacred texts of the world's great living religions. Thus the anthology begins with excellent selections from the classics of India, passes on to China, and concludes by way of the Near East. The editor, with the aid of two scholars, Friedrich Spiegelberg and Horace L. Friess, and the advice of a number of other authorities, explored the sacred writing of eight religions—Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity, and Islam. A Christian interpretation of religion for today needs knowledge of mankind's longing for God as it is expressed in the different religious texts coming down from antiquity. The editor was deeply impressed by this fact as his able Introduction revealed. On every page, the witness of a multiplicity of races and tongues reaffirms the universal human desire to be identified with the absolute and eternal truth of God. The volume is recommended as a useful text-book in the field.

Edward J. Jurji

The Tales of the Hasidim: The Later Masters, by Martin Buber. Schoken Books, New York, 1948. Pp. 352. $3.75.

The Jewish mystics known as Hasidim were in the third century B.C. the opponents of Hellenistic innovations. Their successors in eighteenth-century Poland were the supporters of a Hasidic revival that championed orthodoxy against rationalism and piety against secularism. This revival in the Judaism of Eastern Europe bore a rich literary harvest which remained, however, inaccessible to the outside world. Professor Martin Buber, of Hebrew University at Jerusalem, —whose previous contributions to the subject are well-known—here offers another solid foundation for the understanding of this highly important phase of modern Judaism. Around the key figures of the Hasidic movement, he has reconstructed the legends, wisdom, folklore, and tales which mark the genius of Hasidism.

Edward J. Jurji

The Pageant of India's History, vol. I, by Gertrude Emerson Sen. Illustrated by Edith Emerson. Longmans, Green and Co., New York, 1948. Pp. 431. $4.50.

Intimate knowledge of India—the result of long residence, hard work, and much learning—is the hallmark of this book. Moreover, it is knowledge simply expressed for although the book embraces a set of unfamiliar subjects it attains amazing success because of the transparent thought utilized throughout. This is therefore a masterpiece

in the assimilation and presentation of Oriental subject matter. The first volume of two, the book tells its story from the dawn of Indian history down to the coming of the Moslems and the attendant break-up of the more strictly indigenous culture. Despite numerous defects in judgment and factual errors,—which will scarcely elude the specialist or seriously handicap the general reader —the work lacks neither in movement nor coherence. The reader will undoubtedly lay down the volume with the hope that the second will bear the same marks of timeliness and purposeful writing. Published when the independence of India is a little over a year old, the book will be enthusiastically received by all who look afresh for the true meaning of India's great and ancient culture.

EDWARD J. JURJI

The Bridge, by Arthur W. Hewitt. Abingdon-Cokesbury Press, New York, Nashville, 1948. Pp. 110. $1.50.

We need to be constantly reminded of the simplicity of the Gospel. Our sophistication easily carries us away from the reality of the things that *are*. Is it because of living in offices and towns, as most of us do, that we lose touch with nature and simple folks? This reviewer, for one, is afraid that the forgotten man in our midst is the rural pastor who is rarely tempted to become involved in our abstractions.

The Methodist Church has produced a great simple-minded man who from the beginning of his ministry heeded a call to small towns and rural areas in his native Vermont. His name is Arthur W. Hewitt and it deserves to be better known in our midst.

His books come to us with such refreshing titles as *Steeples among the hills, Highland Shepherds, God's back-pasture, The Shepherdess*, the last referring, of course, to the minister's wife. These have become classics of rural ministry in the Methodist Church.

Four years ago Dr. Hewitt completed this evocation of a rich Christian rural life with a consideration of death in the same rustic context. The result was one of our best books on the life beyond, *Jerusalem the Golden* of which *The Bridge* is an aftermath. Only in this larger context can the title be appreciated. The reference is to the bright golden span of faith which bridges our darkness.

This is a unique little book of reminiscences under the sign of the old wayside cross cowled, like a gray friar, in lichens and moss. As you walk or ride in a carriage with the venerable Vermont minister, listening to his plain talk and evangelical wisdom, God is somehow felt to be very near; eternal verities and realities become uncunningly accessible.

My candid advice to the rural minister is that he should keep this little book in his own and his parishioners' consciousness, so that no one need ever come to him and say: "God was near all the time, He was in this place and we did not know it."

EMILE CAILLIET

Power for Action, by William A. Spurrier. Scribner's Sons, New York, 1948. Pp. 200. $2.50.

A Protestant Episcopal minister of the younger generation and who teaches ethics to college undergraduates provides us with a competent, most readable, and unassuming introduction to his subject.

As the author sees it, the task at hand after "our recent debunking age" is to provide direction to the lives of many people actually adrift "with almost no compelling purpose, no understandable meaning." But then, how can they be brought to even a consideration of Christian ethics? The answer is at first a negative one. Christian ethics is not the Ten Commandments, the Golden Rule or a set of "do's and don'ts." Then comes the positive contribution, the one suggested by the title of the book. Christian Ethics is something basically different from a puritanical code; it is something unique, namely "power for action." Access to such power as elucidated in the final (IVth) section of the book, is prepared through consideration of the New Testament basis of Christian Ethics (Part I), Christian Ethics in action, i.e. the application of love (Part II), personal ethics (Part III). A short, practical annotated bibliography completes the volume together with a clear, simple index.

Such a book as this should prove useful for Christian work in youth groups, for nothing attracts young people so much as

the realization that their problems are being taken seriously by one of their midst, as it were, who loves them and seeks to understand them.

EMILE CAILLIET

The Holy War, by John Bunyan with a biographical sketch of the author, introduction and notes, by Wilbur M. Smith. Moody Press, Chicago, 1948. Pp. 378. $3.50.

This *de luxe* edition comes to us in the fullness of time from the Wycliffe series of Christian classics, copyrighted by the Moody Bible Institute of Chicago. Here is the red-blooded type of "devotional" classic that our age needs, side by side with *Pilgrim's Progress*. It is a sad commentary on contemporary trends in our Reformed tradition, that the qualification "devotional" should now be associated with sickly types of Roman Catholic piety. There is a war on.

What amazes this reviewer more and more is the *contemporaneous* character of Bunyan's writings, especially of *The Pilgrim's Progress*? Coleridge called it "the best *Summa Theologicae Evangelicae* ever produced by a writer not miraculously inspired." Using, if you choose, the lovely recent Peter Pauper edition, see once again whether this is not the firm personal guide you need today in the Light of Scripture. There is nothing obsolete about it. It lives and makes live.

By the same token, include also among your most intimate book friends, close to your Bible, Bunyan's *Holy War*, in the present attractive edition. Once more the Town of Mansoul is under attack in our day and age, whether we mean by the allegory this world in which we live, or the inner fortress of our soul. Once more we need to recover a deep awareness of the ways in which our living God deals with, and finally overthrows, the monstrous Form of iniquity with which we come to grips, both individually and collectively.

The biographical sketch and the introduction are clear and thought-provoking without ever becoming obtrusive. Dr. Wilbur M. Smith has painstakingly consulted and reassessed in ample notes, the best literature on his subject. This he has done with an evident view to illuminating the text. The bibliography reproduces and brings up to date that by the late John P. Anderson, compiled chiefly from the catalog of the British Museum. An index of persons and places completes the volume which now becomes our standard edition of Bunyan's classic.

EMILE CAILLIET

Miracles, by C. S. Lewis. Macmillan, New York, 1947. Pp. 216. $2.50.

There is no doubt that the writings of C. S. Lewis constitute one of the most helpful and stimulating approaches toward an understanding of Christian truth in our day. Since *The Screwtape Letters*, which brought the quiet but articulate Oxford Don to the attention of a wide circle of readers, his influence and his audience have increased enormously. There are reasons for this: he speaks as one who has come into the Christian faith after an agonizing and revolutionary experience of mind and soul; he speaks as a layman and disclaims any official academic or ecclesiastical status; he speaks a language that is easily understood and clearly and attractively expressed; and he speaks to people whom the Church in its formal function does not seem to reach. This latest volume in every way enhances Mr. Lewis' reputation as an apologist for the Christian faith. It deserves, however, to be read and studied for its own sake as well as the latest contribution of an acknowledged defender of the faith.

The problem which this book presents is stated in an opening paragraph which, incidentally, is a good example of the way the author writes: "I use the word *Miracle* to mean an interference with Nature by supernatural power. Unless there exists, in addition to Nature, something else which we may call the supernatural, there can be no miracles. Some people believe that nothing exists except Nature; I call these people *Naturalists*. Others think that, besides Nature, there exists something else: I call them *Supernaturalists*. Our first question, therefore, is whether the Naturalists or the Supernaturalists are right."

More than half the book is concerned with this issue, and, although it is clear that the author is on the side of the supernaturalists from the start, due regard is had for all the pertinent arguments raised by the naturalists. The second half of the book deals with the understanding of the Biblical miracles

themselves which are divided into miracles of the Old Creation and miracles of the New Creation. Of central importance are the miracles of Incarnation and Resurrection, and on these two subjects the author has done some of his best writing.

The book, however, is not meant to be an exhaustive interpretation of Biblical miracle. It is, as the sub-title indicates, "A Preliminary Study." It is preliminary in the sense that before a thorough examination of the Biblical data is possible, it is necessary to be clear about the popular controversy between naturalists and supernaturalists. If miracle is ruled out at the beginning, as the naturalists suppose, then it is useless to discuss the meaning of the miracles recorded in Scripture.

Some may feel that the book is too preoccupied with this preliminary problem, and they will be disappointed not to find more explicit interpretation of the miracles. But Lewis is surely right in maintaining that for "the common reader" the whole question of the possibility of miracle is debatable. It is because he has so much that is worthwhile to say on this pressing problem of the contemporary mind that the book makes an important and vital contribution.

HUGH THOMSON KERR, JR.

Christian Apologetics, by Alan Richardson. Harper, New York, 1947. Pp. 249. $3.00.

This book has been widely hailed for making a positive contribution to the perennial problem of the relation between faith and reason. The author is the Canon of Durham Cathedral and is already known for such helpful books as *The Miracle Stories of the Gospels* and *A Preface to Bible Study*, both of which have been published in American editions. This present volume will be welcomed by all those who feel that apologetics needs to be resuscitated in our day as the distinctive Christian approach to the problems raised by our modern secularistic and scientific culture.

It is true that the word "apologetics" has itself been eclipsed in recent times either by what is now called philosophy of religion or by a frame of mind which denies the possibility of meeting the secularist or the scientist on his own ground. In any case, apologetics in many quarters has ceased to be a distinct discipline of theology, and Canon Richardson's book will be taken by many as a needed restoration of a traditionally respected point of view.

It is also true that the problem of faith and reason is thrust upon Christian thinkers today with new force because of the rapid advances in the sciences of our day and the increasing influence of a secular philosophy of life which discounts the basic affirmations of Christian faith. Thus it is essential for the Christian preacher and teacher to know not only what he believes but how to meet the objections which are raised against the faith.

After dealing with certain introductory matters, the book plunges into such topics as general and special revelation, miracle, prophecy, and the authority of the Bible. The discussion in each case is related to the pertinent problems and issues, and an effort is made to demonstrate the acceptability of the classic Christian faith. The great value of all this discussion is the closely reasoned analysis of the common objections to the Christian faith and the consistent plea that faith has nothing to fear from the attacks of reason.

There will be some, however, and the reviewer would be among them, who will have certain reservations and misgivings about this book altogether apart from its obvious positive intention. For example, we are told in the Preface that "Christian apologetics deals with the question of the nature and validity of our knowledge of God, and thus compels us to examine the methods and conclusions of theological enquiry in the light of our general knowledge of the world around us and of ourselves in relation to that world." Somewhat further on, we are told that "There is today a growing recognition of the truth that theology is an empirical science." One does not need to be a thorough-going Barthian to feel that somehow this is more in tune with an obsolete idea of theology than with the contemporary theological mood. And that is where the book fails to make its point.

Except for references and allusions to contemporary men and books, this "apologetics" might well have been written fifty or a hundred years ago. That does not mean that it has nothing to say for our day, but a veritable revolution in both theology and science has been going on in our midst since

the days when the older apologetics was in its prime. We may surely admit that nothing is so much needed in our day as a proper understanding of the relation between faith and reason, but not all will be convinced that this book is the answer. What we need is not merely the restoration of a traditional apologetics, but a whole new point of view which will take into account the reorientation of both theological and scientific problems. In the language of one of his closing chapters, Canon Richardson has shown us "The Possibility of a Christian Philosophy," but the definition and construction of such a Christian philosophy still lies before us as an unfinished task and responsibility.

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